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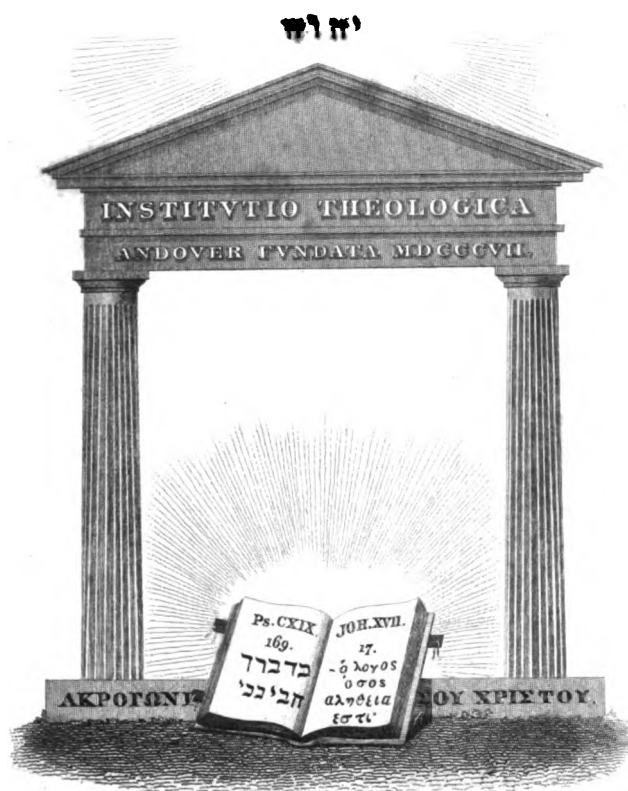
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COMMENTARY ON THE HOLY BIBLE.

THE OLD TESTAMENT

IN

The Authorized Version,

WITH

NOTES AND INTRODUCTIONS

BY

CHR. WORDSWORTH, D.D.,

ARCHDEACON OF WESTMINSTER.

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RIVINGTONS,

London, Oxford, and Cambridge.

THE
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VOL. IV.

PART I.—THE BOOK OF JOB.

SECOND EDITION.

London,
RIVINGTONS, WATERLOO PLACE;

HIGH STREET, | TRINITY STREET,
Oxford. | Cambridge.

1868.

LONDON :
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

Recd. May 23, 1871.

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INTRODUCTION TO THE BOOK OF JOB.

THE BOOK OF JOB holds a place peculiar to itself,—indeed, an unique place,—among the Scriptures of the Old Testament.

Job was not an Israelite. He did not dwell in Canaan, but in Arabia. He is called in this Book “the greatest of all the men of the East¹.” Whatever may have been the time in which he lived, certain it is that neither he, nor any of his friends who are introduced in this Book, were subject to the requirements of the Levitical Law. They were not Hebrews, but Gentiles; and they were depositaries and witnesses of moral and religious truths, which had been revealed to man by God at the beginning².

Especially Job himself, who is described by the Sacred Writer as “a man perfect and upright, one that feared God, and eschewed evil³,” and is pointed out by God Himself as such, so that none was “like him in the earth,” was a representative of the pure religion of the primitive ages of the World.

Job was a Patriarch, a Prophet, and a Priest, not of the Mosaic dispensation, but of the universal family of Man⁴. The utterances of this Book, concerning doctrines of supernatural truth, are not from Mount Sinai, or Mount Sion, but are like echoes of the oracles of God Himself conversing with Man in Paradise.

These characteristics impart a special interest to the Book of Job. The hero of it was not a Hebrew, but a Gentile; and yet, from time immemorial, it has had a place in the Hebrew Scriptures; and, as we shall see⁵, many of the Hebrew writers adopt its language. It is a Bible of primeval Revelation; and it bears an independent Testimony to the rest of the Old Testament, and also to the Gospel of Christ.

Let us consider these two points.

I. First, the Book of Job is in perfect harmony with the writings of Moses, and of the Prophets.

The Omnipotence⁶, Omnipresence⁷, and Eternity of God⁸, His Holiness⁹, Wisdom, and Justice, the Creation¹⁰ of all things by Him, their preservation and government by His power and love¹¹, are asserted in the Book of Job, in terms similar to those which are employed by Moses and the Prophets. It also affirms the existence of Angels¹²; their creation by God before the formation of Man; the personal existence of an Evil Spirit, called Satan¹³, or Adversary; his restless activity in working mischief, and his insatiable desire to injure Man, and to draw him from allegiance to God¹⁴.

It also declares, that although Satan is the Author of the evil which men suffer in this world, yet Satan's power is *not co-ordinate* with that of God, but is *subordinate* to it; and is exercised by

¹ Job i. 3.

² The incidental notice, which at first may seem barren of interest, at the close of the twenty-second chapter of Genesis, which relates the history of Abraham's sacrifice, has a special value for the Book of Job. It is there related that it was told Abraham that his brother Nahor had become the father of two sons, *Hus* (or *Us*) the firstborn, and *Buz* his brother, and Kemuel the father of Aram, and Bethuel the father of Rebekah, who became the wife of Isaac.

The land in which Job dwelt, “the land of *Us*” (Job i. 1), seems to have derived its name from the firstborn of Abraham's brother; and “Elihu the son of Barachel the *Buzite*, of the kindred of Ram,” who performs so important a part in this book, appears also to have been descended from Abraham's brother (see below, xxxii. 2). Thus Job and his friend were collaterally con-

nected with Abraham. The righteous Gentile has a brotherly relationship to the faithful Hebrew. The Pentateuch was placed by the side of the Ark (see above, on Deut. xxxi. 9. 26), and the Book of Job lies, as it were, by the side of the Pentateuch.

³ Job i. 1. 8.

⁴ Job iii. 3. 16. 21.

⁵ Job xi. 11; xxi. 22; xxxiii. 10.

⁶ Job x. 5; xxvii. 2.

⁷ Job iv. 17; xv. 15; xxv. 5.

⁸ Job x. 8; xxxv. 10; xxxviii. 4—12.

⁹ Job v. 10. 18; viii. 4; ix. 13—18; xxxviii. 39—41; xxxix. 1—6.

¹⁰ Job i. 6; ii. 1; iv. 18; v. 1; xv. 15; xxxiii. 23; xxxviii. 7.

¹¹ Job i. 6; ii. 6.

¹² Job i. 9—11; ii. 4—7.

His permission¹, and is controlled by His will, and is made subservient to His glory, and to the accomplishment of His wise and beneficent purposes in the moral training of His servants, in order that their affections may be weaned from earthly things, and may be fixed on heavenly², and in order that they may achieve the victory, and gain eternal glory, not by their own strength, but by God's power working in them.

The Creation of Man from the dust of the earth³ is supposed to be known to the readers of the Book of Job. The original promulgation of the Law of God declaring to Man in Paradise that obedience to God is the essence of Wisdom, is here set forth in the sublimest language⁴. The Fall of Man through disobedience to that Law⁵, and the consequent taint of impurity cleaving to all his descendants⁶, are also recognized in it.

There is reason also to think that this Book refers to the two great Judgments executed by God for sin,—the one by Water, at the Flood⁷; the other by Fire, on the cities of Sodom and Gomorrah⁸; and also to the vengeance of God, punishing the haughtiness and obstinacy of Pharaoh, and overwhelming the host of Egypt in the Red Sea⁹.

The God who is represented as performing these mighty works, and who is worshipped by Job, is called JEHOVAH¹⁰,—the Name which the God of Israel¹¹ claimed as exclusively His own.

Thus, then, the Book of Job, which describes a state of society external to the Mosaic economy is seen to harmonize with the Pentateuch, and bears testimony to its truth.

Besides, the Book of Job not only confirms the Pentateuch, but it is *supplementary* to it.

The Mosaic Law came from a *perfect God*, but it was given to an *imperfect people*. And it effected *perfectly* what it was designed to accomplish. It did this by condescending to the *imperfections* of those to whom it was given, and by endeavouring to elevate them to a more perfect condition.

It gave *temporal* promises to the Hebrew Nation, because they were not as yet fitted for a more spiritual system, and in order that they might be qualified and prepared for the Gospel of Christ, which was foreshadowed by the Mosaic dispensation.

The Israelites at the Exodus from Egypt were like children who needed visible excitements. They had long been enslaved by the bondage of Egypt, their eyes had been familiarized with its superstitions, and their appetites had been surfeited with its indulgences. They could not be weaned from these things but by slow degrees. The system, therefore, by which they were trained under Moses in the wilderness, was one of *immediate* rewards and punishments. It did indeed suggest to the mind of every thoughtful and devout worshipper, glorious visions of what is spiritual, heavenly, and eternal. The doctrines of the immortality of the soul, and of the Resurrection of the body¹², are interwoven into the language of the Pentateuch¹³. A heavenly inheritance was prefigured by the earthly Canaan, and lay in the distant horizon before their eyes. The Writer of the Epistle to the Hebrews assures us, that the old Fathers "died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth, and desired a better country, that is, a heavenly; and therefore God was not ashamed to be called their God, for He had prepared for them a city¹⁴."

But the Pentateuch needed a spiritual commentary, which would expound the true character of the Hebrew Theocracy, and would interpret the meaning of the promises contained in the Mosaic Dispensation.

This commentary is supplied by the Book of Job.

The Book of Job does not contradict the Pentateuch, as some have alleged¹⁵. If this had been the case, it never would have been received by the Hebrew Church into the Canon of the Old Testament, and have been placed on a par with the writings of Moses as divinely inspired Scripture. The Book of Job does not contravene the Pentateuch, but explains it.

¹ Job i. 12; ii. 6.

² "Patimur adversitates," (says *S. Augustine*), "ne viator, tendens ad patriam, stabulum pro domo diligit."

³ See Job i. 21. Cp. x. 9; xxx. 23.

⁴ See Job xxviii. 1—28, and especially v. 28, and the note.

⁵ Job xiii. 20. 23.

⁶ Job iv. 17; v. 6, 7; vii. 20; ix. 20; xiv. 1; xv. 14; xxi. 33.

⁷ Job xxii. 15—18; xxxiv. 15.

⁸ Job v. 14, 15; xxii. 10; xxxvi. 14.

⁹ Job ix. 13; xv. 20.

¹⁰ See above, on Exod. vi. 3.

¹¹ See above, on Gen. xxii. 2; xlvii. 29: l. 24, 25. Exod. iii. 6, and below, Luke xx. 37.

¹² See above, on Gen. xxv. 8; xxxvii. 35.

¹³ Heb. xi. 13—16. 22—40.

¹⁴ e.g., by *De Wette*, *Umbreit*, *Hirzel*, and others, who characterize the Book of Job as composed in a spirit of antagonistic counteraction to what they call Mosaism.

¹⁵ See Job i. 21; xii. 9.

In this Book, the devout Israelite beheld Job, not an Israelite, but a Gentile, and yet described by the Holy Spirit as "a perfect and upright man, one that feared God, and eschewed evil¹;"—one who was acknowledged by Jehovah Himself, the God of Israel, in the presence of the assembled Angels of heaven, as without his match upon earth². And yet the Israelite reader of the Book of Job saw this holy man delivered by God into the hands of the Tempter, to be severely tried by him, and grievously afflicted in this life. He beheld him deprived of all his worldly goods in one day, and bereft of all his children, and smitten with a painful and loathsome disease, and tempted by his own wife, and calumniated by his friends; and he heard Job expressing no hope of restoration to health or wealth in this present world, but looking forward, with fervent faith, hope, and joy, to a blessed resurrection, and a glorious immortality³.

May we not therefore say that the writings of Moses are illuminated with heavenly light by the Book of Job?

In the dealings of Jehovah, the God of Israel, with this devout Gentile, who was a Priest of the Patriarchal dispensation⁴, and was a Prophet inspired by the Holy Ghost, the minds of all faithful Israelites were opened to the great truth, which was afterwards fully revealed in the New Testament, that God's love and care are not limited to any age or nation of the world, but are extended to every nation and place⁵. Their thoughts were elevated and enlarged, and they were taught to look beyond the narrow pale of the Levitical Ritual, and to interpret aright its figurative symbols, and to embrace in the yearnings of brotherly love all the devout spirits of the Gentile World, and to cast their eyes forward with hopeful aspirations to the Universal Church of God. They were also taught by the Book of Job not to measure God's favour by man's temporal condition in this short and fleeting life, and to mount upward to the Pisgah heights of spiritual contemplation, and to look far beyond the borders of the land of Canaan, to the glory and blessedness of that future and everlasting inheritance, which was foreshadowed by it, and which is assured to all the children of Abraham's faith, in every age and country, by Abraham's Seed, which is Christ.

II. These considerations lead us to observe, that the Book of Job affords evidence also of the truth of Christianity.

This Book is a rich treasure-house of pure primitive religion; and it shows that the Gospel of Christ is not a novel religion, but that, as to its essence, it is that dispensation for which holy men had ardently yearned from the beginning of the world, and is the complete development of those doctrines which they received by original revelation from God.

The Book of Job is full of spiritual mysteries. It may be called a Pentateuch beside the Pentateuch, and a Gospel before the Gospel.

That the Book of Job teaches the doctrine of a Plurality of Persons in the One Godhead, it might be presumptuous to affirm⁶. It has been quoted by early Christian Theologians as asserting the Divinity of the Holy Ghost⁷; and whether it explicitly declares that doctrine or no, it doubtless is in accordance with it. Job proclaims in the clearest terms his belief in the Resurrection of the Body⁸, and displays a lively faith in the existence of a Redeemer, Who will stand hereafter upon the earth, and will call forth the Dead from their graves; and he asserts, that he himself, in seeing Him, will see God⁹. This Book declares, in language scarcely less explicit, that this Deliverer is the Conqueror of Man's ghostly Enemy, and that He will bruise Satan beneath His feet¹⁰, and that He alone can enable men to overcome his power. It speaks of this Divine Deliverer in words which, when read by the light of the Gospel, describe Him as a Mediator between God and Man, and as laying His hands upon them both, and joining them together in Himself; as reconciling Man to God, and as providing a ransom for Man, and as justifying him with God, and as rescuing Man from death, and as purchasing for him peace and joy.

In this respect, the Book of Job affords a strong argument for Christianity. It shows that the Gospel is in accordance with that religion which was delivered by God to man in the primitive ages, and was preserved in the families of holy men, like Job, for many generations. It justifies the ways of God to men, and shows that "He did not leave Himself without a witness"¹¹ in the Gentile world

¹ Job i. 1. 8.

² Job xix. 23—29.

³ See St. Stephen's speech, Acts vii., and St. Paul's sermon, Acts xiii., and St. Peter's words, Acts x. 34, 35, and Rom. iii. 22, 29; x. 12. 1 Cor. xii. 13. Gal. iii. 28.

⁴ See Job xxxv. 10.

⁵ Job i. 8; ii. 3.

⁶ See on Job i. 5; xlii. 8.

⁷ See Job xxxiii. 4.

⁸ See Job xix. 25, 26. Cp. xlii. 22; xiv. 14, 15.

⁹ See below, on xix. 23—29.

¹⁰ See notes below, iii. 8; xxvi. 13; and on xl. 15—24; and on xli. 1.

¹¹ Acts xiv. 17.

in those early times ; and that the religious faith and worship of many men and households in those ancient times, were far more pure, far more spiritual, and far more enlightened, than the faith and worship which prevail in many nations in the present day, which boast of their civilization and Christianity. It proves that Paganism and Idolatry are not an original upgrowth of primitive religion, but are defections from it, and corruptions of it. It shows that many men, like Job, in the Gentile world, were saved by Christ, seen from afar by the eye of faith ; and that Christianity is not at variance with any thing that was believed by good men in primitive ages, but is a clear manifestation of those truths which were revealed by God Himself to man in Paradise, and which are now confirmed with surer promises, and enforced with stronger obligations, and urged with more constraining motives, and enlivened with brighter hopes, under the blessed light of the Gospel.

Thus the Book of Job is a witness from the domain of Patriarchal religion, confirming our faith in the Divine origin of the Mosaic and Evangelical dispensations.

There was therefore a special providence in the composition of the Book of Job, and in its reception into the sacred Canon of the Hebrew Scriptures of the Old Testament. The Hebrew Nation, holding the Book of Job in its hands, and displaying this Book as equally inspired with the Books of Moses, bore witness to the World, that an Universal Religion of consummate purity and holiness existed among men, outside the commonwealth of Israel, and independently of the Sinaitic Legislation. The reception of the Book of Job into the Hebrew Canon was a generous and large-hearted act of genuine sympathy, and comprehensive liberality and love. It was like a kiss of peace given by Israel to its brother the Gentile World. It was a pledge of the future union of all Nations in Christ. It was a practical avowal on their part, that God's favours were not restricted to the Hebrew Nation ; and it was a practical protest against that narrow sectarian spirit which was afterwards the bane and canker of Israel, and prejudiced their minds against the preaching of the Gospel to all Nations of the World. And, as we shall see, they possessed also in the Book of Job an antidote to that vain-glorious spirit of self-righteousness, which was their besetting sin, and was another hindrance to their reception of the doctrine of Justification by faith, as preached by the Church of Christ.

These remarks may be summed up with this joyful consideration, that in professing the doctrines of Christianity, we are declaring our belief in those truths which cheered the eyes of holy men from the beginning ; and that we are permitted to dwell in the meridian splendour of which they saw the orient gleams from afar. Surely it is a blessed thought, that the One Great Sacrifice of Christ on Calvary was, as it were, the World's cynosure, or bright polar star, even from the beginning ; or, in other words, it was the object, to which the eyes of the faithful looked through a long avenue of ages, beginning at the borders of Paradise ; and that in the Church of Christ we hold spiritual communion, not only with Abraham, Moses, and the Prophets, but with the Melchizedeks and Jobs, the Priests, Prophets, and Patriarchs of the Universal Family of Man ; and that thus we have a vision of the future union of all people and tongues in one fold under One Shepherd. Surely, also, it is a glorious reflection, that if we remain stedfast unto the end, and if we fall asleep in Christ, our souls will be carried by Angels, at the moment of our dissolution, into that blessed place, where the spirits of all, who, from the days of Abel, have departed in the true faith, are awaiting the sound of the last Trump, and the Resurrection of their bodies ; and that we shall hold sweet converse with them, and shall hereafter stand together with them, arrayed in white robes, and bearing palms in our hands, and join in their hallelujahs of praise, singing, " Salvation to our God, which sitteth upon the throne, and to the Lamb ¹."

III. This brings us to consider, What is the design of the Book of Job ?

The Book of Job is sometimes said to have been composed for the purpose of affording a solution of the problem, how the sufferings of the righteous in this world can be reconciled with the justice of God.

This, no doubt, is a part of its design ; but it is only a part. The Book of Job has higher aims than this.

In it the veil is lifted up, which separates the visible world from the invisible ; and we learn that the sufferings of good men, like Job, are *permitted by God*, but are *not inflicted by Him*. It is revealed

¹ Rev. vii. 9, 10.

to us in the first two chapters of this Book, that these sufferings are caused by the malice of Satan plotting against man, in order that man may fall ignominiously ; and that they are permitted by God's love, in order that man may rise gloriously ¹. The true character of such afflictions is brought out in a clear light, by means of the erroneous views and fallacious statements of Job's friends, with regard to human calamities. Job's three friends, Eliphaz, Bildad, and Zophar, imagined that it is inconsistent with belief in God's righteousness and omnipotence, to suppose that good men can be miserable in this life ; and they appealed to the testimony of former ages in support of this theory ². They inferred from Job's grievous sufferings that he must have been a heinous sinner ; and they insinuated that all his pious acts had been only like a specious mask of hypocrisy, by which he had deceived the world, but could not impose upon God ; and they assured him, that if he would repent of his sins, he would be delivered from his affliction, and be restored to his former prosperity in this life.

"Remember," they said, "Who ever perished, being innocent ?
Or where were the righteous cut off ³ ?
Is not thy wickedness great ?
And thine iniquities infinite ?
I would seek unto God,
And unto God would I commit my cause :
He shall deliver thee in six troubles :
Yea, in seven there shall no evil touch thee ⁴.
If thou wert pure and upright,
Surely now He would awake for thee,
And make the habitation of thy righteousness prosperous ⁵."

Job protests against these cruel insinuations, he refutes these groundless assertions, and rejects these vain assurances. He affirms that the ungodly often prosper in this life :—

"The earth," he says, "is given into the hands of the wicked :
God covereth the faces of the judges thereof ⁶ ;
The tabernacles of the robbers prosper,
And they that provoke God are secure ⁷ ;
Into whose hand God bringeth abundantly.
Wherefore do the wicked live,
Become old, yea, and are mighty in power ?"

He also appeals to God, as knowing that he is not wicked ⁸ ; and he says that he will maintain his own integrity ; and his only desire is, to be allowed to appear before God for trial, and to plead his cause at His tribunal ; and he expresses a confident assurance of being acquitted, as having faithfully performed his duty to God, his neighbour, and himself.

Yet, he says, he has no hope of restoration in this world ; and he looks forward to another state of being, as his only comfort ;—

"Oh that Thou wouldest hide me in the grave,
That Thou wouldest keep me secret, until Thy wrath be past,
That Thou wouldest appoint me a set time, and remember me !
If a man die, shall he live again ?
All the days of my appointed time will I wait, till my change come ⁹."

And though emaciated by disease, bereft of all his children and worldly possessions, and though tempted by his wife to curse God, and calumniated by his friends as a grievous sinner, yet, full of faith and hope, he exclaims—

"Oh that my words were now written !
Oh that they were printed in a book !
That they were graven with an iron pen
And lead in the rock for ever !
For I know that my Redeemer liveth,
And that He shall stand at the latter day upon the earth :

¹ See on Job i. 12 ; ii. 6.

² Job viii. 8—13 ; iv. 7. 18—20.

³ Job iv. 7. Cp. xx. 5. 19 ; xxii. 5.

⁴ Job v. 8. 17.

⁵ Job viii. 7. Cp. viii. 20, 21 ; xi. 14, 15 ; xxii. 23.

⁶ Job ix. 24.

⁷ Job xii. 6. Cp. ix. 23 ; xxi. 7 ; xxiv. 1—22.

⁸ Job x. 7 ; xiii. 15 ; xxiii. 3—7. 10. 12 ; xxvii. 5 ; xxxi. 1. 35—39.

⁹ Job xiv. 13—15.

And though after my skin worms destroy this body,
 Yet in my flesh shall I see God :
 Whom I shall see for myself, and mine eyes shall behold, and not another¹."

The friends of Job had affirmed a proposition which was proved to be false by the first death that ever happened in the world, that of righteous Abel²; and that statement was very injurious to God, as well as to Job and to themselves, tending to weaken men's faith in a future state, and in the resurrection of the body, and in a judgment to come³.

Their allegations therefore were to be refuted; and Job successfully refutes them. His three friends are allowed to bring forward their arguments in three several speeches. Two of them, Eliphaz and Bildad, speak three times. The third, Zophar, speaks only twice. They were reduced to silence by Job⁴. Job had triumphed over his friends, but he had not yet gained the victory. He had conquered his friends, but he had not yet overcome Satan. He was not yet accepted by God.

This is carefully to be noted. Job had refuted an error, but he had not yet fully realized the truth. And if the Book of Job had ended here, its principal moral would have been lost.

But at this crisis of the controversy, a new speaker arises, "ELIHU, the son of Barachel the Buzite, of the kindred of Ram⁵."

Scarcely any point in Biblical history and criticism has given rise to greater diversity of opinion, than the character of Elihu, and of his speeches⁶.

With all due deference to those who, in ancient and modern times, have expressed a different opinion, I venture to affirm, that the character of ELIHU is one of the deepest interest and spiritual significance; and that his speeches exercised a salutary influence on the mind of Job, and performed an important part in bringing the great question of the whole Book to a successful issue; and also in rendering the Book of Job itself what it is,—namely, one of the best Manuals in the world for the afflicted in mind, body, or estate, and one of the richest sources of religious instruction, as well as of religious consolation.

It is expressly stated by the Sacred Writer of this Book⁷, that Elihu did not rise to speak on account of any desire to engage in the controversy, and that he had waited patiently till Job and his friends had spoken; and that he was prompted by zeal for God, because "the three friends had found no answer, and yet had condemned Job⁸."

Elihu, in his speeches, claimed no honour to himself, and ascribed all that he had or knew to the grace of God⁹. Elihu also pursued a very different course from that of Job's other friends. He did not condemn Job as they had done; he did not impute his sufferings to sin. Elihu limited his expostulations with Job to *two points*. He remonstrated with him for trying to justify himself before God, and for regarding God as his enemy, on account of his present sufferings;

"Surely," he says, "thou hast spoken in mine hearing,
 And I have heard the voice of thy words, saying,
 I am clean without transgression,
 I am innocent, neither is there iniquity in me.
 Behold, He (God) findeth occasion against me,
 He counteth me for His enemy,
 He putteth my feet in the stocks,
 He marketh all my paths.
 Behold, in this thou art not just:
 I will answer thee, that God is greater than Man¹⁰."

In these *two points*, the Sacred Writer himself sides with Elihu. The words of Scripture are, "Job was righteous in his own eyes, and he justified himself rather than God¹¹."

God Himself asserts the same thing in His appeal to Job;—

"Wilt thou also disannul My judgment?
 Wilt thou condemn Me, that thou mayest be righteous¹²?"

If, therefore, we were to censure Elihu in these two respects (as some have done), we should blame the Author of Scripture, we should censure God Himself.

¹ Job xix. 23—27.

² Gen. iv. 8.

³ See below, on iv. 1.

⁴ Job xxxii. 1.

⁵ Job xxxii. 2.

⁶ As will be seen below, in the notes on that portion of this Book. See *Prelim. Note* to chap. xxxii. Cp. on xxxviii.

⁷ Job xxxii. 2—5.

⁸ Job xxxii. 1—3.

⁹ Job xxxii. 8; xxxiii. 4. In this respect Elihu stands in a favourable contrast even to Job himself, in the earlier stage of the controversy, and until Job is brought to a clear view of his relation to God; see below, on xxix. 14; *Prelim. Note* to xxxi.

¹⁰ Job xxxiii. 8—12. Cp. xxxiv. 5, 6; xxxv. 2.

¹¹ Job xxxii. 1, 2.

¹² Job xl. 8.

Elihu also calls Job's attention to God's wise and merciful purposes in visiting men with affliction:—

“He openeth the ears of men, and sealeth their instruction,
That He may withdraw man from his purpose,
And hide pride from man ;
He keepeth back his soul from the pit,
And his life from perishing by the sword ;
He is chastened also with pain upon his bed,
And the multitude of his bones with strong pain ;
So that his life abhorreth bread,
And his soul dainty meat.
His flesh is consumed away, that it cannot be seen ;
And his bones that were not seen stick out.
Yea, his soul draweth near unto the grave,
And his life to the destroyers.
If there be a Messenger with him,
An Interpreter, one among a thousand,
To show unto man his uprightness ;
Then He is gracious unto him, and saith,
Deliver him from going down to the pit ;
I have found a ransom.
His flesh shall be fresher than a child's :
He shall return to the days of his youth :
He shall pray unto God, and He will be favourable unto him :
And he shall see His face with joy :
For He will render unto man his righteousness.
He looketh upon men, and if any say,
I have sinned, and perverted that which was right,
And it profited me not ;
He will deliver his soul from going into the pit,
And his life shall see the light.

Lo, all these things worketh God oftentimes with man,
To bring back his soul from the pit,
To be enlightened with the light of the living ¹.”

It may be true, that Elihu, in the eagerness of youthful zeal, and in his earnest desire to justify God, was too severe in some of his strictures upon Job's words, and perhaps overstrained their tendency ; but this exaggeration on his part (if exaggeration there be) served to exhibit in a beautiful light the patience of Job, who, in the hour of victory over his three friends, did not resent censure in the mouth of a young man, but silently submitted to it, because, although that censure sounded as if it was severe in word, yet Job felt that it was charitable and just in fact, because it revealed to him his own failings, and asserted the righteousness of God.

Elihu, having expostulated with Job in these specific respects, proceeds to resolve all reasonings upon them into a consideration of God's divine attributes and acts ².

It is a strong confirmation of the soundness of Elihu's argument, that Job, who had answered all the speeches of his other three friends, offers no reply to Elihu, and that Elihu's argument is followed up, adopted, and continued by God Himself, speaking out of the whirlwind ³. The voice of Elihu dies away in the thunders of JEHOVAH.

IV. The intervention of Elihu represents the office of the Ministers of God's Church in preparing the soul for the presence of God by the preaching of His Word. The penitent soul listens to the voice of reproof and instruction, but it does not rest there. It raises its eyes from God's Ministers to Him, Whose Ministers they are ; it hearkens to the thunders of His voice ; and when it is brought to a sense of its own unworthiness, and of His power and mercy, it earnestly craves for personal communion with God. It says, with Job:—

“I have heard of Thee by the hearing of the ear :
But now mine eye seeth Thee ;
Wherefore I abhor myself, and repent in dust and ashes ⁴.”

¹ Job xxxiii. 16—30. See the notes below on this marvellous prophetic apostrophe.
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² Job xxxvi. 23 ; xxxviii. 24.
³ Job xxxviii. 1, &c.

⁴ Job xlii. 5, 6.
a

The first speech of the Almighty to Job is designed to bring him to a consciousness of his own nothingness, and of God's Omnipotence and Love, watching over all His works, especially over His favoured creature Man :—

“Where wast thou when I laid the foundations of the earth ?

Who shut up the sea with doors ?

Hast thou entered into the treasures of the snow ?

Canst thou bind the sweet influences of Pleiades,

Or loose the bands of Orion ?

Canst thou send lightnings, that they may go, and say unto thee, Here we are ?”

Canst thou provide for the animals of the desert, and for the fowls of the air ? Canst thou tame the wild ass¹, or make the wild ox² serve thee ? Whence are the fleetness and the plumage of the ostrich, the strength and courage of the war-horse, the airy soaring of the hawk and the eagle ; creatures which in some respects are thy superiors, and might excel thee in all things, if God had not willed it otherwise³ ?

Job listens to these questions in silent awe, and makes no answer to God. But God requires a reply :—

“He that reproveth God, let him answer it⁴.”

Then Job answered the Lord, and said :—

“Behold, I am vile ; what shall I answer Thee ?

I will lay my hand upon my mouth.

Once have I spoken ; but I will not answer :

Yea, twice ; but I will proceed no further⁵.”

But this was not enough. Therefore God speaks again out of the whirlwind with a voice of terrible majesty :—

“Wilt thou also disannul My judgment ?

Wilt thou condemn Me, that thou mayest be righteous ?”

It was not enough for Job to confess his own weakness and vileness ; he must confess God's Omnipotence and Mercy ; he must be brought to a vision of God, and to personal communion with Him. It is only by the sight of God, that man can truly see himself ;

Therefore God challenges Job in these words :—

“Hast thou an arm like God ?

Or canst thou thunder with a voice like Him⁶ ?”

He calls upon Job to array himself, if he can, with garments of grace and holiness :—

“Deck thyself now with majesty and excellency,

And array thyself with glory and beauty.”

He invites Job to overcome his enemies, if he can, especially his *spiritual*⁷ enemies,—the enemies of his salvation :—

“Cast abroad the rage of thy wrath,

And behold every one that is proud, and abase him ;

Look on every one that is proud, and bring him low.”

Encounter, and conquer, if thou canst, thy proud Enemy, the Author of Pride, that spiritual Lucifer, Satan ; humble and crush him, if thou canst. And what follows ? A memorable sentence, which is the key to the whole argument :—

“Then will I also confess to thee,

That thine own right hand can save thee.”

Here is the answer to Job's thoughts. He had cherished the notion, that *his own right hand could save him* ; that by his own uprightness and integrity, which were indisputable, and which God Himself had acknowledged⁸, and which his friends had unjustly impeached and impugned, he could *save himself*.

This was the error from which Job was to be delivered. For this purpose God, in His mercy and love, had allowed him to be afflicted by Satan, with loss of children and of substance, and with sore disease ; for this purpose God had permitted his wife to tempt him, and his friends to calumniate him ; for this purpose God had sent to him an Elihu,—a holy minister and ambassador,—and had prepared him by Elihu's words to receive the truth from the Divine mouth ; for this

¹ See Job xxxix. 5.

² See below, on xxxix. 13. 22.

³ Job xxxix. 9.

⁴ Job xl. 2.

⁵ Job xl. 3—5.

⁶ See Job xl. 11.

⁷ Job xl. 9.

⁸ See Job i. 8 ; ii. 3.

purpose God spoke to him from the whirlwind. If God had not thus dealt with Job, Job might have become like a Prometheus, hurling defiance against heaven; but he would not have been a saint of God, an example to every age.

Not to question Job's uprightness, not to disparage his integrity, as his three friends had done, did God deal thus with Job; but to teach a lesson of priceless value to Job, and to all the world,—to show, by means of Job (the "perfect and upright man, who feared God, and eschewed evil," and who was pointed out by God as without his parallel on earth¹), that no child of man, however righteous, can *save himself by his own righteousness*; but that he must humbly bow down and abase himself before God, and rest all his hopes upon His power and love, and seek for righteousness from Him.

Therefore God proceeded to remind Job, that there was another Being beside God, and beside Job himself, who was not to be lost sight of in that severe struggle, in which Job himself was at that time engaged, and through which every man upon earth must pass.

That Being is Satan.

These considerations supply the clue (as all the ancient Expositors of this Book have affirmed with one voice) to the profound spiritual meaning of those wonderful questionings of the Almighty concerning Behemoth and Leviathan, which form the magnificent peroration of these sublime utterances of God;

"Behold now Behemoth²!" And, "Canst thou draw out Leviathan with a hook?" Look, that is, not only at the animals so named, but look at what they typify. Look at thy ghostly Enemy³. Look at Satan, working within thee, by the Behemoth or Megatherion of thine own animal and carnal appetites. Canst thou conquer them by thine own unassisted strength? And look also at Satan, assailing thee from without. Canst thou grapple with that ghostly Leviathan? Job himself had twice used the word Leviathan, as a designation of Satan⁴; and he well knew the mysterious meaning of those words of Jehovah. They revealed to him a fact, which the reader of this Book has known from the beginning of it, namely, that Satan was lurking in ambush near the ashes on which Job was sitting; that the Author of his afflictions was Satan⁵, and that he was now assailed by him, and that Satan was working within him by means of spiritual pride, and of vain-glorious presumption, and self-complacent reflection on his own integrity, as if it was due to his own will, and merited a reward from God; and they taught him also that he had no hope of deliverance *by his own right hand* from this terrible Enemy, but that he must look for deliverance to God; and therefore "Job answered the Lord, I know that *Thou* canst do every thing. I have uttered that I understood not⁶; things too wonderful for me, which I knew not." *Thou* canst save me, not I. To Thee, therefore, I cry for help.

Job has now a vision of God. He sees Him as a God of love; and, in the ashes where he is sitting, he no longer bewails his *sufferings*, but his *sins*. "Wherefore" (he says) "I abhor myself, and repent in dust and ashes⁷."

If this was the case with Job, the holy and upright man, who is commended as such by God Himself, testifying that there was "none like him in the earth⁸," the inference to be drawn by us may be expressed in the following questions:—What will become of the impenitent sinner? And if Job, who was acknowledged by God Himself as a perfect and upright man, is brought by God to divest himself of all notions of self-righteousness, and to own that he cannot save himself by his own arm, who is there among the sons of men, that will dare to plead his own righteousness as a claim to acceptance with God, and to reward from Him?

V. The victory was now gained. Satan had asked leave of God to afflict Job, and had obtained it. But he now rued the request. He had wreaked all his wrath on Job, on his substance, on his children, and on his person, and had enlisted against him his wife, and his three friends. But in vain: all Satan's weapons recoiled upon Satan himself. Satan was overcome, not however by Job fighting in his own strength, but by Job humbling himself before God, and emptying himself of himself, and looking up with faith and love to God; and by God working in him, and by him.

Therefore, on the one hand, no encouragement is given by Job's history to a barren faith, bearing leaves only, like the fig-tree, but without fruit; and, on the other hand, "all boasting⁹ is excluded." All men must own themselves to be "unprofitable servants¹⁰," and crave for pardon at

¹ Job i. 1. 8.

² Job xl. 15—24.

⁶ Job i. 12; ii. 7.

⁷ Job xlii. 1—3.

⁸ Job xli. 1—34.

⁸ Job xlii. 6.

⁹ Job i. 8; ii. 3.

⁴ See below, notes on xl. 15. 24; xli. 1.

¹⁰ Rom. iii. 27.

¹¹ Luke xvii. 10.

⁵ See on iii. 8; xxvi. 13.

God's hands; and "He that glorieth, let him glory in the Lord¹." Job was "a man perfect and upright, one that feared God, and eschewed evil." Holiness and righteousness are requisite, but they are not sufficient, for salvation. Nay, as long as man relies on them, Satan is yet unconquered. Job was an upright man, but, as a man, he was subject to human frailty²; and he was brought by the salutary discipline of affliction, to confess that man cannot deliver himself, but must seek for righteousness and salvation from God; that he must not fix his eyes on himself, but look upward, and drink, with a thirsty soul, spiritual streams of life and joy from the wellspring of the vision of God.

Let us observe also that Job was not brought to this confession by hopes of health or wealth. No; he was still sitting in the ashes, and he was now content to depart in peace, and in hope of future bliss in another world. But in order that Job's example might be instructive to us, and to all ages of the world, God *manifested* His acceptance of Job by *visible* signs. He commanded Job to act as a Priest for his three friends, in order that they, who had unjustly accused him as a sinner, might be his debtors for reconciliation with God³.

Besides, God displayed his approval of Job, and made him an example to all the world by blessing "his latter end more than his beginning," and by giving him "twice as much as he had before⁴."

The *exact doubling* of his sheep, his camels, his oxen, and his she-asses⁵ severally, has been commented on by some modern critics as an evidence that the Book of Job is only a poetical allegory. But is not this a superficial and shallow notion? The cattle of Job were exactly doubled by God, in order to show by a miracle that Job's restoration was not accidental, but was the result of a direct interference from God⁶, and in order to assure the world that Job was now approved by God, and that he had triumphed over Satan; and to teach all ages of the Church, that afflictions are to be viewed as merciful dispensations of God's fatherly love to His faithful servants; and are designed to refine, spiritualize, and purify them, and to make them more meet for heavenly bliss; and that the only way to victory and glory is by self-abasement, penitence, and faith.

The proof of God's special intervention in the doubling of Job's sheep, camels, oxen, and she-asses, was made still more conspicuous and striking by the fact that the number of Job's *children* was *not* doubled, but that he had precisely the same number of children (seven sons and three daughters) born to him *after* his afflictions as he had *before*⁷. And yet it is said that God gave "Job twice as much as he had before⁸."

The reason of this doubtless was (as the Ancient Expositors have remarked), that Job's *children* were *not dead*, in the same sense that his *cattle* were. His *cattle* had perished, never to revive; but his *children* will rise⁹ again at the great Day. Thus, in a certain sense, his children also were doubled. And the two facts,—namely, that each of his four kinds of cattle, his sheep, his camels, his oxen, and his she-asses, was exactly doubled, and that his sons and daughters were *the same* in number as they had been before, gave additional proof of the miraculous intervention of God, and confirmed the faith of Job, who had given utterance to that sublime declaration which the Universal Church of God has ever regarded as one of the noblest testimonies in the Bible to the doctrine of the Resurrection of the Body¹⁰.

VI. But further: We ought not to read the Book of Job without lifting up our eyes to our Lord and Saviour JESUS CHRIST.

Job was a type of Christ. Job prefigured Christ as the Man of Sorrows. His name, JOB, signifies the *afflicted one*¹¹. Job was tempted by Satan. Job, the righteous servant of Jehovah, was delivered up by God to Satan, to be tried by him. So Christ, "the righteous Servant¹²," the Beloved Son of God, was delivered up by God to be tempted by Satan, in the Wilderness, at Gethsemane, and on Calvary. Job was rich—"the greatest man of the East"—and became poor; so did Christ. "Ye know," says St. Paul¹³, "the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Job was tempted by means of woman, even his own wife, who was suborned by Satan as an instrument against him; Christ, the Seed of the Woman, was assaulted by Satan in that human nature which He derived from Woman, and was thus afflicted even to death. Job, the "perfect and upright man, who feared God, and eschewed evil," was accused and condemned as a sinner by his own friends; so was Christ.

¹ 1 Cor. i. 31.

² Job xlii. 8.

³ Job xlii. 12, compared with i. 3.

⁴ See on Job xlii. 12, compared with i. 15.

⁵ See on i. 1.

⁶ Job xlii. 10. 12.

⁷ Job xlii. 13, compared with i. 2.

⁸ Job xlii. 10.

⁹ See on Job xix. 23—29.

¹⁰ Isa. liii. 11.

¹¹ See on Job xlii. 15.

¹² See further on Job i. 1.

¹³ 2 Cor. viii. 9.

Job seemed to be stricken by God, and to be forsaken by Him; so did Christ; "We did esteem Him stricken, smitten of God, and afflicted;" "We hid as it were our faces from Him; He was despised, and we esteemed Him not¹." Job defeated Satan, and after his sore trial, "the Lord gave Job twice as much as he had before," and blessed "the end of Job more than his beginning²." And so Christ repulsed Satan at the Temptation, and triumphed over him by suffering. He conquered Satan by the Cross, and overcame Death by dying³; and He purchased to Himself an Universal Church by His own Blood⁴, and God gave Him the "Name which is above every Name, that at the Name of Jesus every knee should bow⁵."

After his acceptance by God, Job was commanded to offer sacrifices as a Priest, and to intercede for his friends who had condemned him as a Malefactor; so Christ, after He had suffered, and was risen from the dead, and had ascended into heaven, was constituted by God to be the Great High Priest of the whole world. He had been "numbered with the transgressors," and yet He "made intercession for the transgressors⁶;" and His sacrifice was offered even for those who had rejected Him as a sinner. He is the "One Mediator between God and Men⁷," and He "ever liveth to make intercession for us," at God's right hand in the heavenly Temple.

Here are some *analogies* between Job and Christ; and they are made more striking and instructive by the great fundamental *contrast* between Job, the human type, and CHRIST, the Divine Anti-type. That difference is this. Job was an upright man, but he was not exempt from human infirmities; he could not justify himself, and much less could he justify others. In order to be accepted by God, he must abase himself before Him, and must repent in dust and ashes, and must seek for justification from God. He could not conquer Satan by his own strength, but must acknowledge his own weakness, and look for help from God. This is the turning-point in Job's history. To this he was at length brought. This was the crisis. As long as he had failed to see clearly those truths, so long the scales hung trembling in the balance, and his struggle with Satan continued. But as soon as he had cried to God with penitential self-humiliation, "Behold, I am vile, what shall I answer Thee? I will lay mine hand upon my mouth⁸," and "I know Thou canst do every thing," then he conquered Satan, and was accepted and rewarded by God. But the Divine Job, Jesus Christ, was without spot and blemish. "No guile was found in His mouth;" "He knew no sin;" He is "the Just One;" He is "Jesus Christ the Righteous." He was "holy, harmless, undefiled, separate from sinners." And not only so, but "He bare our sins." "God hath laid on Him the iniquities of us all;" and "He took away our sins." He is the only meritorious cause of Justification to others. "By His knowledge shall My righteous servant justify many⁹;" and this Justification is procured for us by His Death and Resurrection. The love of God the Father is the one source of all blessing to men; and justification is the free gift of His grace to us; but it is obtained for us by the Death of Christ, and is apprehended by Faith in its saving efficacy, and is held fast by conformity to His Death and sufferings¹⁰. And Christ conquered Satan by His own power, and trampled him under foot, and spoiled him of his goods. He did this by His death. As the Apostle says, "By death He destroyed him that had the power of it, that is, the Devil, and delivered those who through fear of death were all their lifetime subject to bondage¹¹;" and He brought life and immortality to light through the Gospel¹². And He not only conquered Satan, and bruised the Serpent's head¹³ by His own might, but He has given to all His faithful followers the power to "tread on serpents and scorpions, and over all the power of the Enemy¹⁴." Therefore when we look to the Cross of Christ, and to Him who died for us, we may take up the triumphant pæan of the holy Apostle, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or the sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord¹⁵."

¹ Isa. liii. 3, 4. This fifty-third chapter of Isaiah, which foretells the sufferings of Christ, and the glory that would follow, is like an evangelical commentary on the Book of Job.

² See Job xlii. 10-12.

³ See Heb. ii. 14.

⁴ Acts xx. 28. 2 Cor. v. 21. Eph. i. 7. Col. i. 14. 1 Pet. i. 18, 19. Heb. ix. 12, 14. Rev. v. 9.

⁵ Phil. ii. 9, 10: and on other analogies between Job's victory and Christ's, see below, on xlii. 10-17.

⁶ Isa. liii. 12. Mark xv. 28. Luke xxiii. 33. Heb. vii. 25; ix. 24.

⁷ 1 Tim. ii. 5.

⁸ Job xl. 4, 5.

⁹ Isa. liii. 11. Cp. Acts xiii. 39. Rom. iii. 21. 24. 26; v. 1. 9. Gal. iii. 8. 11; v. 1. Phil. iii. 9. See below, the *Introduction* to the Epistle to the Romans, for the Scriptural authorities on this subject.

¹⁰ Phil. iii. 8-10.

¹¹ Heb. ii. 15. Col. ii. 15. 2 Tim. i. 10. 1 Cor. xv. 26. Hosca xiii. 14.

¹² 2 Tim. i. 10.

¹³ Luke x. 19.

¹⁴ See on Gen. iii. 15.

¹⁵ Rom. viii. 35-38.

VII. To recapitulate what has been said :—

The design of the Book of Job is not merely to reconcile the sufferings which the righteous endure in this world with the attributes of God. It does this: but it does much more. It affords to us authentic evidence with regard to Patriarchal religion, both in faith and practice, such as was derived from God Himself at the beginning, and was professed by holy men, before the delivery of the Law from Mount Sinai.

The Book of Job unfolds to us a view of what otherwise we should know nothing, namely, of the social, moral, and spiritual condition of those pious Gentiles, and Patriarchal Tribes, which were not of the seed of Abraham, and were not subject to the Mosaic Law, but derived their moral and religious code, and their form of religious worship from primeval revelations and authentic traditions, which Almighty God Himself had vouchsafed to man at the beginning of the world. We have indeed a glimpse of the faith and worship of those pious Gentiles and aboriginal Patriarchal tribes in one scene of the Book of Genesis¹, where we contemplate the interview of Melchizedek, “the Priest of the Most High God,” with Abraham, who was blessed by him. We have another glimpse of the same spiritual intercommunion of pious Gentiles with the family of Abraham, in the interview of Jethro, Priest of Midian, with Moses, his son-in-law, and with Aaron, the Priest of Israel, as described in the Book of Exodus², and in their eating bread together, and in their joining together in blessing and praising God, and in sacrificial worship and communion, just before the Israelites came to Mount Sinai, where the Mosaic Law was given.

But in the Book of Job,—if we may so speak,—these scenes are expanded into a great Patriarchal drama. How deeply interesting and instructive is the view which it reveals to us of the private and public life, of the pure faith, of the grand and simple worship, of the blameless manners, the unswerving justice, the large-hearted sympathy, and ungrudging liberality, especially as exemplified in the character of Job himself, and of the pensive air, and meditative mien, and the grave and wise speeches of those venerable generations of men, who lived in honour and in peace,—as it were in a sacred Arcadia,—among their numerous herds and flocks, of oxen and sheep, camels and she-asses, beneath the bright starry skies of Chaldæa, or among the green pastures of Gilead, or pitched their tents in the rocky fastnesses of Edom, or ranged freely over the boundless wilds of Arabia.

The Book of Job opens to our view, as it were, a beautiful spiritual landscape, and peoples it with their forms, and with the picturesque scenery of their lives. It affords to us the cheering assurance that Almighty God did not leave Himself without a witness among them; that they believed in Him, and loved and served Him; and that they cherished in their hearts those pure primeval revelations which God had vouchsafed to Adam, to Seth, to Enoch, and to Noah; and that they looked forward in faith and hope to those blessed truths, which we behold more clearly displayed in the Gospel of Christ.

Thus we are brought into living and loving sympathy with them, and they are united in spiritual communion with us; and we feel, and exult in the thought, that all holy men of every age and clime, are joined together in one spiritual family, in One Catholic Church, embracing every age and clime, in Christ the Son of God, the Ever-blessed Saviour of the World. That sublime utterance of Job, which broke forth from him when reduced to the lowest depths of affliction, and yet full of hope and joy, was like the Voice of suffering Humanity in that Patriarchal Age, yearning for the Coming of Christ; and it shows that they extended their view beyond our age, and even to Christ's Second Coming, and to the Resurrection of the dead at the Last Day:

“I know that my Redeemer liveth,
And that He shall stand at the latter day upon the earth:
And though after my skin worms destroy this body,
Yet in my flesh shall I see God³.”

The Book of Job also confirms the historical records and moral code of the Pentateuch; and it shows that though by reason of the peculiar condition of the Israelites at the Exodus, and because it was requisite that Jehovah, the God of Israel, should be manifested in the sight, not only of the Hebrews, but of the other Nations, especially of Egypt and Canaan, as the God of Nature, and Ruler of the Elements of the Universe, therefore the rewards promised and given to Israel for obedience to Him were *visible* and *temporal*; yet that these rewards, like the restoration of Job, were to be understood as earnest and pledges of *future spiritual* blessings, infinite, and eternal; and were

¹ Gen. xiv. 18—20.² Exod. xviii. 1—12.³ Job xix. 25, 26.

to be interpreted by the light of such revelations as that which the Book of Job shows to have been vouchsafed to the Patriarchs, and which testified of a Redeemer, and of the Resurrection¹ of the body, and of a Judgment to come.

Let us contemplate Job when he expressed that hope. He who was once "the greatest man in the East," was sitting on the ground among the ashes. He had been reduced from affluence to poverty; he was bereft at once of all his property and children; smitten with a sore disease; tempted by his own wife; forsaken and slandered by his friends. He was suffering all these afflictions. The combined weight of them all pressed upon him at once. But he did not sink under the burden; he did not faint under this accumulated load. No. Like the Palm-tree of his own Arabia, which, it is said, grows more vigorously under the pressure of weights hung upon it, so the boughs and branches of Job's moral being shot upward with an inner spring of spiritual elasticity. They sprung upward with more energy, the more they were pressed downward by the weight of superincumbent sorrow. And why? Because they were refreshed and saturated with the vital sap of Divine grace, which flowed with a genial current within them, and gave them buoyancy and vigour. Like the Palm-trees in the wilderness of Shur, near the wells of Elim, which Moses describes in the fifteenth chapter of Exodus², Job was, indeed, in a moral wilderness, forsaken of this world. But he was also like those Palm-trees, fair and flourishing by the side of clear wells of fresh and living water; he was like the "tree planted by the waterside"³ of spiritual comfort, and his "leaf did not wither;" and like those Palm-trees, he bore sweet spiritual fruits, which all true Israelites may taste, and by which all may be refreshed, in their mortal pilgrimage through this earthly wilderness, to the Canaan of our heavenly rest.

Thus the Book of Job bears witness to the Gospel of Christ. It shows that Christianity is in perfect harmony with, and a full development of, that pure, primeval religion which was professed by the Patriarchs, and which was delivered to Mankind by God Himself at the beginning.

Further, the Book of Job reveals to us whence evil comes, and whence Man's deliverance from evil, and his acceptance with God, and fruition of eternal good, are derived. The afflictions of the righteous are *not from God*, though for wise and merciful ends they are *permitted by God*. They are from Satan⁴, the Enemy. And it shows that Satan's power is limited, and subject to God. Satan can do nothing without God's leave; therefore man must seek for the help of God, in order to conquer Satan. And God enables all His faithful servants to conquer Satan. God makes all evil to be ministerial to men's highest interests, and even to their infinite and eternal good, if they do not rely on themselves, but humble themselves in penitential self-abasement before Him, and resort to Him for help in His appointed way.

The character of Elihu, and his expostulations with Job, represent the office of the Church of God, bringing even the best of men to a sense of their own weakness and dependence upon God, and of their need of pardon and grace from Him, and to a condition of self-humiliation before His Divine Majesty, and Infinite Justice and Power, and to a devout recognition of His Wisdom and Love in all His dispensations. And the retirement of Elihu from our sight, in order to make way for the appearance of Jehovah Himself, reminds us that the Work of the Church of God in the Ministry of the Word, is not final and sufficient, but is only preparatory and manuductory; and that its office is to bring the soul of the penitent to *personal communion with God*. "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes⁵." The moral uses of this Book are to teach us whence evil proceeds, and what the true character of afflictions is; and how we ought to deal with them, and to demean ourselves under them; and how Satan is to be overcome, and how we may find a gracious acceptance with God, and may hereafter be enabled to look back on all our earthly afflictions as on so many steps in a spiritual ladder which has led us up to heavenly glory.

In this respect the Book of Job is to the Old Testament what the history of Christ's Temptation by Satan, and of His agony in Gethsemane, and of His Crucifixion on Calvary, followed by His glorious Resurrection and Ascension into heaven, and the overthrow of the power of Satan, and the Redemption of the World, is to the New Testament. But there is this difference. Christ overcame Satan by His own power, because Christ is perfectly holy and righteous. Satan was overcome by Job, not by his own power, but by the power of God, acting in him, with him, and by him.

¹ See on Job xix. 23—29.

² See above, on Exod. xv. 27.

³ Ps. i. 3.

⁴ See on Job i. 6.

⁵ Job xlii. 5, 6.

VIII. *On the historical character and authorship of the Book of Job; and on the time in which he lived.*

THE BOOK OF JOB was received as an integral part of the Word of God, by the Ancient Hebrew Church; and by our Lord JESUS CHRIST, and by His Apostles. Hence, it must be regarded as true. Now, the Book of Job distinctly states that Job was an *historical person*. It begins with the words, "*There was a man in the land of Uz, whose name was Job.*" It specifies the number and kinds of his cattle, the number of his children, the names of his three daughters¹, and of his friends; the place where he dwelt, the years which he lived after his affliction. Therefore the Book of Job is not an Allegory, as some have imagined², but a true history.

This is further evident from the fact, that Job is mentioned in other parts of Holy Scripture, as a well-known historical person, and is classed with other persons who had a real existence. God says to Jeremiah³, "Though Moses and Samuel stood before Me, yet My mind could not be toward this people." And in a similar strain, the Lord says to Ezekiel⁴, "Though these *three men*, Noah, Daniel, and Job, were in it" (that is, in the land that sinneth against Me by trespassing grievously), "they shall deliver but their own souls by their righteousness." Since Noah and Daniel, Moses and Samuel, were historical personages, Job, who is described by God in precisely the same terms as they are, is an historical personage also. Indeed, the whole sense of the passage would be weakened, if Job were only a creature of the imagination.

The same remark may be applied to the mention of Job in the New Testament. St. James refers his readers to the Hebrew Prophets, who had spoken in the name of the Lord, as examples of suffering affliction, and of patience, or long-suffering⁵. He also encourages them in prayer by the example of Elijah⁶; and in a passage which occurs between these two paragraphs, he says, "Behold, we count them happy which endure. Ye have heard of the patience (or endurance) of *Job*, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy." Since, then, Elijah and the other Prophets were historical persons, so also was Job, who is combined with them. Indeed, the force of the Sacred Writer's argument in proposing Job as an example of endurance, would be altogether lost, if Job had no real existence, but was a mere allegorical phantom.

This opinion is confirmed by the testimony of the ancient Hebrew Church, which regarded Job as an historical person⁷, and by that of the Universal Church of Christ.

The objections which have been alleged by some against the historical veracity of the Book will be considered in their proper places in the course of the following notes.

The age in which Job lived was probably that of the Exodus. The length to which his life extended bespeaks him as belonging to the line of the Patriarchs. Like Abraham and Melchizedek, Job acted as a Priest. The only form of corrupt worship with which he seems to have been acquainted was the earliest deflection from original purity; the adoration of the heavenly bodies⁸.

Job's friend, Eliphaz the Temanite, may have been the son of Teman, the son of Eliphaz, the son of Esau⁹. If so, he was fifth in descent from Isaac, through Esau¹⁰: he cannot have been earlier¹¹; and Amram, the father of Moses, was in the fifth generation from Isaac¹², through Jacob.

In the Book of Job, there seem to be some references to the Exodus; but there is no allusion to the wonderful acts of God in the days of Joshua, in exterminating the seven nations of Canaan, and planting the people of Israel in their land. When we consider that Job lived in the neighbourhood of Palestine, and that such miraculous interpositions as those which took place in the days of Joshua, afforded clear and apt illustrations of the assertions made by the friends of Job, and by Job himself in the course of the Book, it seems to be a reasonable inference that the events described in the Book of Job were anterior to the entrance of Israel into Canaan. Job is placed by some of the Christian Fathers at a point between Abraham and Moses, and also between Joseph and Moses¹³.

With regard to the time at which the Book of Job was written, some critics have assigned it to the age of Solomon¹⁴. But it is more reasonable to suppose that it was not much posterior to

¹ Job xiii. 13, 14.

² Some of the Talmudists, see *Bava Bathra*, i. f. 15. *Hævernick*, p. 326. *Davidson*, ii. 182—185. *Schlottmann*, Einleitung, pp. 4—6, who defends the historical character of the book, which has been questioned by *De Wette* and others.

³ Jer. xv. 1.

⁴ Ezek. xiv. 14.

⁵ James v. 10.

⁶ James v. 17.

⁷ Cp. Tobit ii. 14.

⁸ See Job xxxi. 26, 27.

⁹ See Gen. xxxvi. 10—15.

¹⁰ See Exod. vi. 14—20.

¹¹ The *Sept.* (ad finem libri) makes him fifth from Abraham.

¹² See *S. Clemens Alex.*, Strom. iv. 17; *Euseb.*, Dem. Evangel. i. 6. 5; *S. Chrys.*, De Paulo, vol. viii. p. 35, ed. Savil. Pro-

bably these opinions were grounded in part on the Apocryphal Appendix to the *Sept.* and *Theodotion*, which identified Job with Jobab, Gen. xxxvi. 33; cp. *Carpsov*, ii. 37. *Hottinger*, *Smegma Orientale*, pp. 381. 452, and many modern writers also, such as *Lightfoot*, *Carpsov*, *Eichhorn*, *Bertholdt*, *Ilgen*, *Stuhlmann*, place him before Moses. See also the *Rev. Canon Cook* in his excellent article in *Bib. Dict.* i. 1098, 1099.

¹³ So *Hævernick*, *Vaihinger*, *Hahn*, *Keil*, *Oehler*, *Hoffmann*, *Schlottmann*, *Delitzsch*; others, as *Ewald*, *Heiligstadt*, *Magnus*, place it about 300 years later: see *Hævernick*, Einleit. pp. 338, &c.; *Keil*, Einleit. p. 362.

the age of Job himself. A narrative of such memorable events as are related in it concerning one who is characterized as "the greatest of all the men of the East¹," would not long be delayed after they had happened. Such discourses also as are contained in it could not easily be handed down by oral tradition, but would be committed to writing as soon as they were uttered. There is something significant in that solemn utterance of Job himself:—

"Oh that my words were now written!

Oh that they were printed in a book!²"

His wish would assuredly be complied with. Job himself in the course of the hundred and forty years during which his life was prolonged, after his restoration, would have taken care that God's mercies to himself should be recorded, and that the divine truths and heavenly consolations to be derived from his history should be conveyed in an authoritative form to posterity.

In addition to these considerations, it may be observed, that we find allusion to the Book of Job, in the thoughts and language of other Books of Holy Scripture, especially in the Psalms and Proverbs³. The adoption of the language of the Book of Job

¹ Job i. 3.

² Job xix. 23.

³ The following parallels may be noticed:—

JOB iv. 8.

They that plow iniquity,
and sow wickedness, reap the
same.

v. 17.

Happy is the man whom
God correcteth: therefore de-
spise not thou the chastening
of the Almighty.

viii. 13.

The hypocrite's (the sinner's)
hope shall perish.

xxviii. 5.

The light of the wicked
shall be put out, and the spark
of his fire shall not shine.

xxi. 30.

The wicked is reserved to
the day of destruction. They
shall be brought forth to the
day of wrath.

xxiv. 23.

His eyes are upon their
ways.

xxvi. 8.

He bindeth up the waters in
His thick clouds.

xxviii. 13, &c.

Man knoweth not the price
thereof; neither is it found
in the land of the living. . . .
It cannot be gotten for gold,
neither shall silver be weighed
for the price thereof. . . . the
price of wisdom is above rubies.

xxviii. 28.

The fear of the Lord, that
is wisdom; and to depart from
evil is understanding.

xxxii. 8.

There is a spirit in man, and
the inspiration of the Almighty
giveth them understanding.

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PROVERBS xxii. 8.

He that soweth iniquity,
shall reap vanity.

iii. 11.

Despise not the chastening
of the Lord, neither be weary
of His correction.

x. 28.

The expectation of the
wicked shall perish.

xiii. 9.

. . . the lamp of the wicked
shall be put out.

xxiv. 20.

. . . the candle of the wicked
shall be put out.

xvi. 4.

The Lord hath made all
things for Himself; yea, even
the wicked for the day of
evil.

xv. 3.

The eyes of the Lord are in
every place, beholding the evil
and the good.

xxx. 4.

Who hath bound the waters
in a garment.

iii. 13, &c.

Happy is the man that
findeth wisdom, and the man
that getteth understanding.
For the merchandise of it is
better than the merchandise
of silver, and the gain thereof
than fine gold. She is more
precious than rubies.

i. 7.

The fear of the Lord is the
beginning of wisdom.

ix. 10.

. . . and the knowledge of
the Holy is understanding.

ii. 6.

The Lord giveth wisdom:
out of His mouth cometh
knowledge and understanding.

JOB xxxii. 21.

Let me not, I pray you,
accept any man's person.

xxxiv. 11.

The work of a man shall He
render unto him, and cause
every man to find according to
his ways.

xxxv. 12.

There they cry, but none
giveth answer, because of the
pride of evil men.

xxxvi. 19.

Will He esteem thy riches?

JOB v. 3.

I have seen the foolish taking
root, but suddenly I cursed his
habitation.

v. 10.

Who giveth rain upon the
earth, and sendeth waters upon
the fields.

v. 15.

He saveth the poor from the
sword. . . from the hand of
the mighty.

v. 17.

Happy is the man whom
God correcteth.

v. 20.

In famine He shall redeem
thee from death.

v. 21.

Thou shalt be hid from the
scourge of the tongue.

v. 25.

Thy seed shall be great.

vi. 4.

The arrows of the Almighty
are within me.

vii. 7.

O remember that my life is
wind.

vii. 10.

Neither shall his place know
him any more.

PROVERBS xxiv. 23.

It is not good to have re-
spect of persons in judgment.

xxiv. 12.

Shall not He render to every
man according to his works?

i. 28.

They shall call upon Me,
but I will not answer.

xi. 4.

Riches profit not in the day
of wrath.

PSALM xxxvii. 35, 36.

I myself have seen the wicked
in great power. . . Yet he
passed away: and, lo, he was
not.

lxv. 9.

Thou visitest the earth, and
waterest it.

xxxv. 10.

Who is like unto Thee,
which deliverest the poor from
him that is too strong for
him?

xciv. 12.

Blessed is the man whom
Thou chastenest, O Lord.

xxxiii. 19.

To deliver their soul from
death, and to keep them alive
in famine.

xxxi. 20.

Thou shalt keep them se-
cretly in a pavilion from the
strife of tongues.

cxii. 2.

His seed shall be mighty
upon earth.

xxxviii. 2.

Thine arrows stick fast in
me.

lxxviii. 39.

He remembered that they
were. . . a wind that passeth
away.

lxxxix. 47.

Remember how short my
time is.

ciii. 16.

The place thereof shall know
it no more.

b

by David, Solomon, Amos, Isaiah, and Jeremiah, attests that it was received as a Sacred Book¹.

<p>JOB vii. 17. What is man, that Thou shouldst magnify him? and that Thou shouldst set Thine heart upon him?</p>	<p>PSALM viii. 4. What is man, that Thou art mindful of him?</p>	<p>JOB xvi. 10. They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully.</p>	<p>PSALM xxii. 13. They gaped upon me with their mouths.</p>
	<p>cxliv. 3. Lord, what is man, that Thou takest knowledge of him?</p>	<p>xvii. 7. Mine eye also is dim by reason of sorrow.</p>	<p>vi. 7. Mine eye is consumed because of grief.</p>
<p>viii. 22. They that hate Thee, shall be clothed with shame.</p>	<p>xxxv. 26. Let them be clothed with shame and dishonour that magnify themselves against me.</p>	<p>xix. 5—9. 13. If indeed ye will magnify yourselves against me, and plead against me my reproach: Know now that God hath overthrown me, and hath compassed me with His net. Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment. He hath fenced up my way that I cannot pass, and He hath set darkness in my path.</p>	<p>xxxviii. 16. For I said, Hear me, lest they should rejoice over me: when my foot slippeth, they magnify themselves against me.</p>
<p>ix. 34. Let Him take His rod away from me, and let not His fear terrify me.</p>	<p>xxxix. 10. Remove Thy stroke away from me.</p>		<p>lxxxviii. 8. Thou hast put away mine acquaintance far from me; Thou hast made me an abomination unto them: I am shut up, and I cannot come forth.</p>
<p>x. 3. Is it good unto Thee that Thou shouldst oppress, that Thou shouldst despise the work of Thine hands?</p>	<p>xxxviii. 8. Thy mercy, O Lord, endureth for ever; forsake not the works of Thine own hands.</p>		
<p>x. 8. Thine hands have made me and fashioned me together round about; yet Thou dost destroy me.</p>	<p>cxix. 73. Thy hands have made me and fashioned me: give me understanding, that I may learn Thy commandments.</p>	<p>He hath stripped me of my glory, and taken the crown from my head.</p>	<p>lxxxix. 44. Thou hast made his glory to cease, and cast his throne down to the ground.</p>
<p>x. 11. Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.</p>	<p>xxxix. 14, 15. I will praise Thee; for I am fearfully and wonderfully made. My substance was not hid from Thee, when I was made in secret.</p>	<p>He hath put my brethren far from me, and my acquaintance are verily estranged from me.</p>	<p>xxxviii. 16. My lovers and my friends stand aloof from my sore, and my kinsmen stand afar off.</p>
<p>x. 20, 21. Are not my days few? cease then, and let me alone, that I may take comfort a little. Before I go whence I shall not return, even to the land of darkness and the shadow of death.</p>	<p>xxxix. 5. 13. Behold, Thou hast made my days as an handbreadth . . . O spare me, that I may recover my strength, before I go hence, and be no more.</p>	<p>xix. 26. Though after my skin worms destroy this body, yet in my flesh shall I see God.</p>	<p>xvii. 15. I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness.</p>
<p>xi. 13. 17. If thou prepare thine heart, and stretch out thine hands towards Him. Thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.</p>	<p>xxxvii. 5, 6. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noon-day.</p>	<p>xix. 29. Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.</p>	<p>lviii. 10, 11. The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked. So that a man shall say, Verily there is a reward for the righteous: verily He is a God that judgeth in the earth.</p>
<p>xiii. 21. 28. Withdraw Thine hand far from me . . . And he, as a rotten thing, consumeth, as a garment that is moth-eaten.</p>	<p>xxxix. 10, 11. Remove Thy stroke away from me . . . When Thou with rebukes dost chasten man for his iniquity, Thou makest his beauty to consume away like a moth: surely every man is vanity.</p>	<p>xxiii. 10, 11. He knoweth the way that I take: when He hath tried me, I shall come forth as gold.</p>	<p>lxvi. 10. Thou, O God, hast proved us: Thou hast tried us, as silver is tried.</p>
<p>xiv. 1, 2. Man that is born of a woman, is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.</p>	<p>xc. 3, 5, 6. Thou turnest man to destruction . . . Thou carriest them away as with a flood; . . . in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.</p>	<p>My foot hath held His steps, His way have I kept, and not declined.</p>	<p>xliv. 18. Our heart is not turned back, neither have our steps declined from Thy way.</p>
	<p>ciii. 15. As for man, his days are as grass: as a flower of the field, so he flourisheth.</p>	<p>xxiv. 14, 15. The murderer rising with the light killeth the poor and needy, and in the night is as a thief. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face.</p>	<p>x. 8. 11. He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor. He hath said in his heart, God hath forgotten: He hideth His face; He will never see it.</p>
		<p>xxviii. 28. And unto man He said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.</p>	<p>cx. 10. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments.</p>
		<p>xxix. 18. I said, I shall die in my nest.</p>	<p>xxx. 6. In my prosperity I said, I shall never be moved.</p>

¹ Dr. Pusey on Daniel, p. 324.

Many learned writers, in ancient and modern times, have assigned the authorship of the Book of Job to Job himself¹; others to Moses². Whoever the author was, it seems most likely that its composition was almost contemporaneous with that of the Pentateuch.

It is not probable that it was anterior to the Pentateuch; because the Book of Job has ever been regarded as a divinely-inspired Scripture. If the Book of Job is divinely-inspired Scripture, it must have been divinely-inspired Scripture as soon as it was written, and must have been known and accepted as such at that time. For the very idea of *Scripture* involves the existence of a *Visible Church* to authenticate and guard it. We cannot imagine Scripture as floating in space; it must have a fixed home, where it is deposited, protected, and avouched to the world as *Scripture*. We find that as soon as the Pentateuch was written, it was committed by God's command to the keeping of the Hebrew Church, and was consigned to the Holy of Holies, to be laid up there³. Some such visible attestation was necessary for the Book of Job, if it was to be accredited as Scripture. Where no Visible Church is, there is no Scripture. Doubtless, there was a Visible Church in ante-Mosaic times. And it is possible that a Divinely-inspired Book might have been in the keeping of its Priesthood,—for instance, of Melchizedek,—and have thence been received into the Hebrew Canon by Moses. But we have no evidence of this; and it seems more probable, from allusions in the Book of Job to the events of the Exodus, and from the circumstances of the case itself, that the Book of Job was received by the Hebrew Church, *in addition* to the Pentateuch, already written and accepted by that Church, as Divinely inspired, rather than that the Pentateuch was written as an addition to the Book of Job, already known to be inspired. The Book of Job is supplementary to the Pentateuch, and not the Pentateuch to the Book of Job.

The Book of Job appears to have been designed, not as has been alleged by some to be a protest against the doctrine of a temporal retribution, which, it is erroneously said, is the only retribution that is propounded in the Pentateuch, but as an adjunct to the Pentateuch, and as a spiritual interpretation of it⁴. The Book of Job is like a beautiful satellite to the Pentateuch, and sheds a lunar lustre upon it, and lights up the shadows of temporal promises with the spiritual splendour of everlasting truths.

That the writer of the Book should not be known to us, is, with reverence be it said, a providential dispensation. In this, and in some other respects, God teaches by silence. "Who committed the Book of Job to writing (says *S. Gregory*⁵) is a superfluous inquiry. We faithfully believe that the Author of it is the Holy Ghost. He dictated it, in order that it might be written, and in this sense He was the Writer of it. If we receive a letter from a great man, we do not busy ourselves with asking with what pen it was written, but we study the letter itself. We have the Book of Job, why should we ask with what pen it is written? The Holy Spirit is the Author of it."

JOB xxx. 9.

And now am I their song,
yea, I am their byword.

xxx. 16.

My soul is poured out upon
me . . .
My bones are pierced in
me.

xxxi. 7, 8.

If my step hath turned out
of the way, and mine heart
walked after mine eyes . . .
Then let me sow, and let
another eat; yet, let my off-
spring be rooted out.

PSALM lxi. 12.

They that sit in the gate
speak against me; and I was
the song of the drunkards.

xlii. 4, 10.

I pour out my soul in me
. . .
As with a sword in my bones,
mine enemies reproach me.

xliv. 18, 20.

Our heart is not turned
back, neither have our steps
declined from Thy way;
If we have forgotten the
name of our God, . . . Shall
not God search it out? for He
knoweth the secrets of the
heart.

JOB xxxvi. 26, 27, 32.

Behold, God is great, and
we know Him not, neither
can the number of His years
be searched out.

For He maketh small the
drops of water . . .

With clouds He covereth
the light . . .

xl. 4, 5.

Behold, I am vile; what
shall I answer Thee? I will
lay mine hand upon my mouth.

Once have I spoken; but
I will not answer: yea, twice;
but I will proceed no further.

PSALM xc. 2.

Before the mountains were
brought forth, or ever Thou
hadst formed the earth and
the world, even from everlast-
ing, Thou art God.

cxlvii. 8.

Who covereth the heaven
with clouds, who prepareth rain
for the earth.

li. 4.

Against Thee, Thee only,
have I sinned: . . . that Thou
mightest be justified when
Thou speakest, and be clear
when Thou judgest.

xxxix. 9.

I was dumb: I opened not my
mouth, because Thou didst it.

¹ See *Carpzov*, ii. 54—56.

² So the Talmudists in *Bava Bathra*, and *Kimchi*, and *Ben Gerson*; *Hottinger*, Thesaurus, p. 499. *Carpzov*, Int. ii. 52. *Professor Lee*, Introd., pp. 36—48. The late *Dr. W. H. Mill* calls the Book of Job "the most ancient composition of which we have any knowledge." *Dr. Mill* says, that "the Arabian character of the imagery, the intermixture of features in nature and art, is peculiar to the land of Egypt. All point to Moses,

while yet an exile in Midian, with Jethro, as its probable author." The Book has been ascribed to a pre-Mosaic age, by *Bertholdt*, *Eichhorn*, *Ilgen*, and others; and to the Mosaic Age, by *I. D. Michaëlis*, *Jahn*, and others. See *Keil*, Einleit. p. 362.

³ See above, on Deut. xxxi. 9.

⁴ See above, p. xiv.

⁵ *S. Gregory*, in cap. i.

Besides, the Book of Job is like a lesser Bible; it is a Bible of the Universal Primitive Church of God, the Church of the Patriarchs, the Church of Paradise. If it were identified in our minds with any one person of any one age or country, this true view of its primeval catholicity would be obscured. The Book of Job comes to us like Melchizedek, without any genealogy. It is a Prophecy from God Himself, and it stretches its comprehensive range from the records of Creation, even to the General Resurrection, and the Day of Doom.

IX. The Commentaries, both Hebrew¹ and Christian, on the Book of Job, are numerous and valuable. Much has been done for the elucidation of the language of this Book, which has been justly described by S. Jerome and Luther as one of the most difficult in the Old Testament, by the labours of Biblical Critics², especially *Albert Schultens*, in his edition of it³. He has been followed with success by many philologists, especially *Elizabeth Smith*, Lond. (1810), *Dr. M. Good*, Lond. (1812), *Rosenmüller* (1824), *Umbreit* (1824—1832), *Lange* (1831), *Ewald* (1836—1854), *Professor Lee* (1837), *Hirzel* (1839—1852), *Vaihinger* (1842), *Wette* (1849), *Hahn* (1850), *Schlottmann* (1851), *Magnus* (1851), *Carey* (1858), *A. B. Davidson* (1862), *Delitzsch* (1864).

There is no Book of the Old Testament, on the language of which so much light has been shed by the Philology of the last and present centuries, as the Book of Job. The Ancient Versions of this Book, especially the Septuagint, are not satisfactory⁴. It may perhaps be doubted, whether, when all things are taken into consideration, it would be expedient that our English Authorized Version of any other Book of Holy Scripture should be altered, except by means of such emendations as might easily be suggested in the margin. But the Book of Job seems to stand on a different footing. Many parts of it are very perplexing to the English Reader: and though there is a dignity and majesty in the language of our Authorized Translation, which contrasts most favourably with all recent attempts to render it into English, yet it would seem desirable, that, due regard being had to the grand simplicity of that noble Version, it should receive such improvements sparingly applied by the careful touch of affectionate reverence, as have now been placed within our reach, by the Providence of Him, to Whose Spirit the Divine Original is due⁵.

But, on the other hand, while we are duly thankful for the aids which have accrued in modern times for the interpretation of the letter of this Sacred Book, we cannot but deplore that recent Criticism, which, with a few happy exceptions, has declined from the standard of earlier times in the appreciation of its spirit⁶. The Book of Job is full of Divine mysteries, and it was regarded in this view by the Ancient Church. It cannot be rightly understood, unless it be read by the light of the Gospel. Happily, we possess a rich storehouse of early Christian Exposition, representing with remarkable unanimity the sense of Ancient Christendom, both in the East and the West⁷.

It has been the endeavour of the Editor of the present volume, to blend the venerable traditions of Ancient Theology with the critical results of Modern Philology; and he now humbly commends his labours on this wonderful Book to the grace of Almighty God, with an earnest prayer for His blessing upon them.

¹ e.g., those of *S. Jarchi*, or rather, *Raschi*, *Abenezra*, *Levi Ben Gerson*, and others. See *Carpsov*, ii. 81; and *Delitzsch*, Einleit. § 12.

² A list of whose works may be seen in the valuable Commentary of *Franz Delitzsch*, Leipzig, 1864. Einleit. § 12, pp. 23—30, or pp. 33—44 of the English translation. Edinburgh. 2 vols. 1866.

³ In 2 Vols. 4to, Lug. Bat. 1737.

⁴ *Delitzsch*, Einleitung, § 12, p. 24.

⁵ The alterations which seem to be needed in our English Authorized Version, will be suggested in the following notes on the Book itself.

⁶ A remarkable specimen of this may be seen in chapters xl. 15—24; xli. 1—34. Modern Criticism having abandoned that spiritual interpretation of these two chapters, which was received in the Church Universal for more than 1000 years, some recent critics have proceeded to reject these chapters themselves, their mere *literal* sense being felt to be too mean for the occasion. The *spiritual* interpretation of these chapters not only serves to vindicate their genuineness, and to exhibit them in their true light suitably to the grandeur of the occasion, but also has the additional advantage of confirming the authenticity of the *prologue* of the Book (viz., of the first two chapters, in which Satan is introduced), and which also have been rejected as spurious by some modern critics. Thus one portion of the Book, rightly understood, not only justifies itself, but also rescues another portion of the Book from that destructive criticism, which has attempted, in modern times, to obliterate it.

⁷ In addition to the expository observations scattered in the works of *Tertullian*, *S. Ambrose*, *S. Jerome*, *S. Augustine*, *S. Chrysostom*, and others, a great deal of valuable material of this kind will be found in two important works, one from the East, the other from the West; the former the Greek Catena of *Nicetas*, published by *Patrick Young*, at Lond., 1637, folio; the latter the large expository work of *S. Gregory the Great*, which occupies the greater part of the first volume of his works; ed. Paris, 1705. He has been followed by *Odo*, Abbot of Cluny, in *Bibl. Patr. Max. xvii. 469*; *Bruno Astensis*, in *Bibl. Patr. Max. xx. 1664*, and others. The Commentary of *Bede* is in substance the same as that of *Philippus*, which is found in the Appendix to *S. Jerome's Works*, ii. p. 70. There is also a valuable exposition of this Book in the writings of *Aquinas*, tom. i. pp. 1—175, ed. Venet., 1775; and in the Lent Homilies of the celebrated *Savonarola*, A.D. 1495. The Homilies of *Catvin*, and the Commentary of *Besa*, the great work of *Pineda*, 2 vols. folio, Col. Ag. 1600—1603, reprinted at Naples in 2 vols. 4to, 1859, and the less diffuse exposition of *Corderius*, Ant. 1656, reproduced with some useful additions in *Migne's Scripturæ Cursus Completus*, vols. xiii., xiv., Paris, 1841, are entitled to attention. The labours of *Drusius*, 1636, of *Codurcus*, Paris, 1651, *Caryl*, Lond., 1646—1648, 12 vols., *Mercer*, 1651, *Bp. Patrick*, Lond., 1685, *Scultetus*, Franc., 1684, *Duguet*, Paris, 1732, a valuable spiritual paraphrase, and the learned Dissertations of *Samuel Wesley*, Lond., 1737, bring the series of interpretations to the time of *Albert Schultens*, whose edition has been already noticed, as forming an era in the exegetical history of this Book.

THE BOOK OF JOB.

I. ¹ THERE was a man ^a in the land of Uz, whose name was ^b Job; and that man was ^c perfect and upright, and one that ^d feared God, and eschewed

a Gen. 22. 20, 21.
b Ezek. 14. 14.
c James 5. 11.
d Gen. 6. 9. &
17. 1.
ch. 2. 3. d Prov. 8. 13. & 16. 6.

THE allegations of some critics (e.g. *Hasse*, *Stuhlmann*, *Bernstein*, and others), who ascribe the Prologue and Epilogue of this Book to another writer than that of the rest of the work, have been examined and refuted by *Eichhorn*, Einleit. § 644; *Bertholdt*, Einleit. p. v. p. 2151; *Jäger*, Commentar. de integ. libri Job, p. 2, sqq.; *Hävernick*, Einleit. iii. 360, 361.

CH. I. 1. *There was a man*] Observe the word *man*. Job was "perfect and upright, one that feared God, and eschewed evil," and is pointed out as such by God to Satan (see v. 8, and ii. 3, in both which places the word *man* occurs): he was perfect and upright, and God testified that there was "none like him in the earth" (i. 8; ii. 3); but still he was a *man*, and subject to human infirmities and frailties, like other dwellers on earth; and he could not justify himself, and is censured by God for attempting to do so (see xxxii. 1; xl. 8: cp. xxxiii. 9—12, and *S. Augustine* as quoted in *Prelim. Note* below to chap. xxxii.); and he is afflicted by God, in order to be brought to self-abasement, and to seek for righteousness, not in himself, but in God. And having been brought to this state of mind, he says, "Behold, I am vile; what shall I answer Thee? I will lay mine hand upon my mouth" (xl. 4), and, "Now mine eye seeth Thee, wherefore I abhor myself, and repent in dust and ashes" (xlii. 5, 6). And after this confession he is graciously accepted by God, and triumphs over Satan by humility.

An upright man like Job is chosen as the subject of this Book, in order that all may imitate him in his virtues; and also that all may know that no one among the sons of men can deliver himself by his own righteousness (see xl. 14), and that all may humble themselves before God, and seek for righteousness from Him; and that they, who see the consummation of the divine mystery of the Incarnation, and its consequent blessings, which Job foresaw and foretold from afar, and for which he earnestly longed (see on ix. 33, and on xix. 23—28), may look to "Jesus Christ the righteous" (1 John ii. 1), and seek for justification by faith in Him.

The words,—"there was a man in the land of Uz, whose name was Job,"—placed by the Holy Spirit in the forefront of this Book, seem to be a sufficient refutation of the theory of some in modern days, who allege that there was *not* such a man as Job, but that he is a merely ideal personage. See above, *Introduction*.

—in the land of Uz] In Gen. xxii. 20, 21, after the history of the offering of Isaac on Moriah, it is related that Abraham heard that Nahor his brother had two sons born to him, "Uz his firstborn, and Buz his brother, and Kemuel the father of Aram." Thus Abraham's history is connected with that of Job. The "land of Uz" probably derived its name from the nephew of Abraham; and "Elihu, the son of Barachel, the Buzite, of the kindred of Ram," who performs so important a part in this Book (xxxii.—xxxvii.), was probably a descendant of Abraham's other nephew, Buz, and of Aram, his great-nephew.

For some reflections on the interesting spiritual inferences to be derived from the connexion of that text in Genesis (xxii. 20, 21) with the Book of Job, see below, on xxxii. 2.

The land of Uz is mentioned by Jeremiah (xxv. 20, 24) in connexion with Egypt and Philistia, Edom, Moab, Ammon and Dedan, Tema and Buz, and the kings of Arabia: and in Lamentations iv. 21 we read, "Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz." That land was probably in the north-western region of Arabia Deserta (*Olym-*

piodor. in *Catenâ*, p. 2). The word *Uz* is rendered *Ausitis* by *Sept.*; and according to *Ptolemy* (v. 19. 2) the *Aisitis* dwelt towards the west of Babylonia. This opinion harmonizes with what is related in v. 15 concerning the Sabæans, and the Chaldeans in v. 17; the former would have come to the land of Uz from the south, the latter from the east. This position agrees also with the notice of the country of Job's friends, Eliphaz the Temanite being from Edom, and Elihu the Buzite (xxxii. 2) being probably from the neighbourhood of Chaldaea; for Buz and Chesus were brothers (Gen. xxii. 21, 22); and it harmonizes with the mention of the Jordan in xl. 23, and of the Canaanites in xli. 6. Cp. *Hirzel*, p. 12; *Davidson*, ii. 180; *Carey*, p. 18; *Bevan*, B. D. ii. 1607. Some have placed the residence of Job in the neighbourhood of the Monastery of Job, to the south of Damascus, and east of the sea of Tiberias (so *Delitzsch*, pp. 33. 508—525); but this is hardly probable.

Many of the Christian Fathers who identified Job with Jobab (Gen. xxxvi. 33), supposed Job to have been an Idumean, of the family of Edom or Esau (*S. Chrysostom*, ii. 327, vii. 735, ed. Montf.; *Theodoret* in *Genes.*, Qu. 93). They rightly regard him as a representative of the family of Man outside the Hebrew Church, and as typifying Christ in the Gentile world. See *S. Gregory*, p. 9 in Job, "Homo gentilis, homo sine lege in medium adducitur, ut eorum qui sub Lege sunt, pravitas confundatur;" and *Prosper Aquilanus*, i. 73, who says, "Per virum potentem justum Job, ex Idumæa gente, transitura Christi potentia in Gentes signabatur."

—Job] Heb. *Iyyob*, which signifies *afflicted, persecuted*, being derived from the Hebrew root *ayab*, to persecute as an adversary does, to afflict; see *Gesen.* p. 36, who compares the word *yillôd*, *born*, from *yalad*, to bear; cp. *Fuerst*, p. 70, who specifies some other derivatives; *Michaelis*, *Rosenmüller*, and *Ewald* deduce it from the Arabic, signifying *a returning one*, a penitent. This sense is appropriate, especially in connexion with the words of the Sacred Writer at the end of the Book (xlii. 10), "The Lord turned the captivity of Job;" and is not to be rejected; and it may not unfitly be combined with the former derivation,—the afflicted one,—which is authorized by the Christian Fathers, e.g. *S. Gregory*, *Moral.* p. 15; and is adopted by *Hengstenberg*, in his *Lecture on Job*; and *Hävernick*, Einleit. p. 227; *Davidson*, *Intr.* ii. 175; *Hirzel*, and *Delitzsch*. This etymology illustrates Job's character as an object of *persecution* from Satan, i. e. the *Adversary* (v. 7), to whom God said, "I will put *enmity*" (Heb. *eybah*, a word connected with the Hebrew name Job) "between thy seed and her seed" (Gen. iii. 15).

With reverence be it said, this name of Job, the *afflicted one*, the man persecuted by Satan the Adversary of God and Man, suggests the typical analogies, which will be more evident in the sequel, between Job, the once wealthy prince of the East, who was reduced to poverty, and chastened by affliction, but was afterwards raised by suffering to greater glory than before, and CHRIST Himself, "the Man of sorrows," Who became poor for our sake (2 Cor. viii. 9), and was tempted by Satan, and was "despised and rejected of men" (as Job was by his friends), for "it pleased the Lord to bruise Him," and He was "esteemed as stricken, smitten of God, and afflicted;" but "saw of the travail of His soul, and was satisfied," and "prolonged His days" (Isa. liii. 3, 4, 10, 11), and overcame the Tempter, and was "made perfect through sufferings" (Heb. ii. 10: cp. Luke xxiv. 26).

It is not, therefore, without reason that *S. Gregory* says (p. 15), "*Job interpretatur dolens*, quo nimirum dolore Me-

evil. ² And there were born unto him seven sons and three daughters. ³ His
 || substance also was seven thousand sheep, and three thousand camels, and
 || five hundred yoke of oxen, and five hundred she asses, and a very great
 || household ; so that this man was the greatest of all the † men of the east.
⁴ And his sons went and feasted in their houses, every one his day ; and
 sent and called for their three sisters to eat and to drink with them. ⁵ And it
 was so, when the days of their feasting were gone about, that Job sent and
 sanctified them, and rose up early in the morning, * and offered burnt offerings

e Gen. 8 20.
ch. 42. 8.

diatoris Passio exprimitur," and again, "Beatus Job venturi cum corpore suo typum Redemptoris insinuat," *S. Gregory* also says, that Job, who foretold the mystery of the Incarnation by his words (see xix. 23—28), prophesied of Christ by his sufferings also. "Christi personam figuratiter gessit," says *Bede*. Indeed all the Fathers agree, that Job, the righteous man, to whom there was "none like in the earth" (i. 8), typified the perfectly Righteous One, the only undeserving Sufferer, the Sufferer upon the Cross, Him Who by His Death overcame death and Satan (Heb. ii. 14), and gained eternal glory (Phil. ii. 9, 10).

The Ancient Church marked this analogy by appointing the Book of Job to be read at seasons of meditation on the Passion of Christ. "In conventu Ecclesiæ in diebus legitur Passio Job . . . in quibus jejuniis et abstinentiâ sanctam Domini nostri Jesu Christi Passionem sectamur" (*Origen*, ii. 851). Cp. below, ii. 9, 10; xlii. 10, 14, and *Archdn. Lee* on Inspiration, p. 440: cp. *Hengst.*, *Delitzsch*, and above, *Introduction* to this Book.

The Book of Job had a special value in this respect, as interpreting the prophecies and correcting the notions of the Hebrew Nation, which, like Job's friends, was too prone to connect piety with prosperity, and sin with suffering; and to infer the former from the latter. It prepared the World for a suffering Saviour, Messiah, and suggested cautions and expectations which raised the mind from earth to the contemplation of the victories of Faith. See the sublime application of this great truth in Heb. xi. 33—40; xii. 1—6, which supplies the best commentary on the sufferings of the saints, and on the history of Job, considered with reference to Christ.

— *perfect and upright*] Compare the character given in Gen. vi. 9 to Noah, who is joined with Job by Ezekiel (xiv. 14, 20). Job, who was not an Israelite, but a Gentile, pleased God (cp. v. 8), which was a proof that men might be justified without the deeds of the Law (see Gal. ii. 16; iii. 12—17. Rom. iv. 9, 10), and was an earnest and pledge of the salvation of all nations by faith in Christ.

— *perfect*] Not without human failings (see the former note). The original word here used (Heb. *tam*) is applied to Jacob (Gen. xxv. 27), who was certainly not without his frailties.

². *seven sons and three daughters*] These numbers, *seven* and *three*, are commented on by some of the ancient Fathers as having a sacred character, as by *Didymus* (in *Catenâ*, p. 11). Precisely the same number of each was restored to him after his affliction, and the names of the latter three daughters are mentioned (see xlii. 13, 14).

S. Chrysostom (ibid. p. 11) takes occasion from this history of Job, "the perfect and upright man," to censure those of his own day who disparaged Marriage as unfavourable to sanctity.

³. *seven thousand sheep*] Not an incredible number; see *Burckhardt*, in *Hirzel's* note. An ancient Egyptian picture, described by *Wilkinson* and *Carey* (p. 426), represents a proprietor of 4208 sheep.

— *she asses*] Mentioned in preference to other asses on account of the milk, and for other reasons. Cp. Num. xxii. 21, and Gen. xxxii. 15; but probably here they include the others (*Delitzsch*).

No horses or mules are here mentioned; a sign of the antiquity of this book. Cp. the account of Abraham's cattle (Gen. xii. 16), where the same absence is observable.

— *the greatest*] Cp. below, xix. 14—17, and *Bp. Sanderson's* Sermon, vol. v. p. 175, who says, "Job was certainly a magistrate, a judge at the least; and to me it seemeth not improbable that he was a king; such as was in those ancient times and eastern parts of the world."

— *men of the east*] Literally, *sons of the east*; cp. Gen. xxv. 1—6. Judg. vi. 3. Isa. xi. 14, which shows that they of the east included Edom; and indeed it was a term

applied generally to the dwellers in the south and east of Palestine, from the borders of Egypt to the Euphrates.

⁴. *every one his day*] And as his sons were *seven* in number, the cycle was a *weekly* one (*Olympiodorus*, pp. 15, 16), and on the *eighth* day Job offered *seven* burnt-offerings (v. 5). Here is a very ancient indication (independent of the Mosaic Dispensation, and perhaps prior to it) of the sanctification of one day in seven. Cp. above, on Gen. ii. 2, 3, and on Exod. xx. 11. *S. Gregory* says, "Cum septem fratres per dies singulos convivias facere describuntur, et peractis diebus convivii Job septem sacrificia offerre perhibetur, historia indicat, quod beatus Job, octavo die sacrificium offerens, mysterium resurrectionis colat. Dies enim Dominicus primus est in conditione (in the creation), sed quia revolutus septimum sequitur, octavus nominatur."

— *their three sisters to eat and to drink with them*] This association of women, invited to feast together with men, is remarkable, and is another evidence of the antiquity of the Book, or at least of the state of society described in it.

JOB OFFERS SACRIFICES.

⁵. *Job sent*] Therefore it seems he did not feast with them (*Aquinas*).

— *sanctified them—and offered burnt offerings*] Job, as the father of the family, was their priest, according to patriarchal custom, as appears from the history of Noah, Abraham, and the other patriarchs; see Gen. xiv. 18; xviii. 19; xx. 7; xxi. 33; xxvi. 25; xxxiii. 20. *S. Jerome* (Epist. ad Evag., tom. iv. 16), "Job oblator munerum fuit et sacerdos." *Bp. Bilson* on the Perpetual Government of Christ's Church, p. 87. *Bp. Andrewes*, v. 355. *Scutellus* here, and *Mercer*, on xlii. 8.

Job sent and sanctified his sons, that is, he prescribed certain rites for their purification. *S. Chrysostom* (p. 16) says that he purified their hearts, and not their bodies, by prayers; and that this lustration resembled an Apostolic purification, not a Levitical one. And Job himself offered burnt-sacrifices for them. Here is another evidence of the antiquity of this book. The Levitical ritual, requiring the presence and ministry of a priest from a particular family at the offering of sacrifice, seems to have been posterior to his age. Certainly he was not conscious of its existence. And yet he was a "perfect and upright man" (v. 1), a devout worshipper of the true God; and the sacrifices which he offered were specially well-pleasing to God (see below, xlii. 8), and he knew the Name of JEHOVAH (i. 21).

Besides, the Levitical Law required, in such cases as these, the offering of a *sin-offering* or a *trespass-offering* (see above, Lev. iv.—vii.); but Job offered a *burnt-offering*.

Here therefore is evidence of the partial and transitory character of the Levitical Ritual; and we may add, that Job, a Priest and Sacrificer, whose father's name is unknown, comes before us like Melchizedek (see on Gen. xiv. 18), as a type of Christ, Who was not of the family of Aaron, but "Who abideth a Priest for ever." (Ps. cx. 4. Heb. v. 6, 10; vi. 20; vii. 11, 17, 21.)

This offering of sacrifices by Job, who was independent of the Levitical Law, is also a testimony to the primitive institution of Sacrifice, and an evidence of the sense (derived from Divine Revelation) which Mankind entertained of the need of a vicarious offering for sin: cp. above, on Gen. iii. 21, and iv. 8; see also below, xlii. 8, where we see that the Book of Job ends, as it begins, with a reference to Sacrifice. In both cases also it is a mediatorial and intercessory sacrifice (in the one case, offered by Job for his sons; in the other, for his friends), and points to "the One Mediator between God and men, the man Christ Jesus" (1 Tim. ii. 5), Who was prefigured by all the patriarchal as well as Levitical sacrifices, and ever liveth to plead before God the Virtue of His own Sacrifice, and to make intercession for us (Heb. vii. 25).

according to the number of them all: for Job said, It may be that my sons have sinned, and 'cursed God in their hearts. Thus did Job † continually.

⁶ Now ^a there was a day ^b when the sons of God came to present themselves before the LORD, and † Satan came also † among them. ⁷ And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From ⁱ going to and fro in the earth, and from walking up and down in it. ⁸ And the LORD said unto Satan, † ^k Hast thou considered my servant Job, that *there is* none like him in the earth, ^l a perfect and an upright man, one that feareth God, and escheweth evil? ⁹ Then Satan answered the LORD, and said, Doth Job fear God for nought? ¹⁰ ^m Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? ⁿ thou hast blessed the work of his hands, and his || substance is increased in the land. ¹¹ ^o But put forth thine hand now, and touch all that he hath, † and

† 1 Kings 21. 10, 13.
† Heb. *all the days*.
g ch. 2. 1.
h 1 Kings 22. 19. ch. 38. 7.
† Heb. *the Adversary*.
1 Chron. 21. 1.
Rev. 12. 9, 10.
† Heb. *in the midst of them*.
1 ch. 2. 2.
Matt. 12. 43.
1 Pet. 5. 8.
† Heb. *Hast thou set thy heart on*.
k ch. 2. 8.
l ver. 1.
m Ps. 34. 7.
n Isa. 5. 2.
o Ps. 128. 1, 2.
Prov. 10. 22.
† Or, *cattle*.
o ch. 2. 5. & 19. 21.
† Heb. *if he curse thee not to thy face*.

— *cursed God*] On the original word (*berac*) here used, and signifying to bid farewell to, to take leave of, to renounce, to abandon, see the note above, 1 Kings xxi. 10, and cp. v. 11, and *Delitzsch* here. It is equivalent to the Greek *χαλπει λέγω*, *χαλπει εἶπ*: see on *Eurip.* Hippol. 113, where the phrase is also applied to a deity.

⁶ *the sons of God*] The holy Angels (*Sept.*, *Targum*): see xxxviii. 7, and note on Gen. vi. 2.

— *came to present themselves before the LORD*] As subjects and worshippers before their King and God. The Sacred Writer reveals JEHOVAH here as Creator and Lord of the Universe. Compare Micah's vision, 1 Kings xxii. 19. 2 Chron. xviii. 20: "I saw the LORD sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left." And as an *evil spirit* is seen there mingled with that company of worshippers (v. 21, 22), so it is here. That the description here given is not to be regarded as a mere vision, has been shown by *Pfeiffer*, *Dubia*, p. 259.

SATAN.

— *Satan*] Heb. *The Satan, the adversary* (see above, on 1 Chron. xxi. 1; cp. Zech. iii. 1). Satan, the *Enemy* (see on Gen. iii. 15), as here represented, has been cast down to earth, where he is engaged in endeavouring to mar God's works (cp. on Matt. xiii. 25, 28), but he has not yet been cast into hell (cp. below, note on Matt. viii. 29. Luke x. 18), to which he will not be consigned till the day of Judgment (see on Matt. xxv. 41). And, as is here seen, he is not even debarred from entrance into the courts of heaven, where God's presence is revealed to holy Angels; not, however, to taste of its joys, but pursuing his own devices, and to be made subservient to God's greater glory in the victory which He enables His saints on earth, like Job, to achieve over Satan himself.

It is not said that Satan could see God, which is only granted to "the pure in heart" (Matt. v. 8), but that he came into the presence of God. *S. Augustine*, answering the objections of the Manichæans derived from this history, says, Serm. 12, "Satanas in medio bonorum Angelorum fuit, sicut reus in medio apparitorum iudicii audiendus assistit." "Venit ut videretur a Deo, non ut videret Deum; sicut cæcus, cum in sole consistit, ipse radiis perfunditur, sed lumen non videt" (*S. Gregory*). Cp. *Dr. Waterland*, *Scrip. Vindicated*, p. 201.

This is the earliest occurrence of the name of Satan in the Holy Scriptures, and he is supposed by the Sacred Writer to be already known to the reader as the *adversary*. His personality is here clearly manifested. And he is here displayed as the Author of the physical evil which is permitted by God to afflict the bodies of men. This is in perfect harmony with the New Testament, where Satan is said by Christ to have bound "a daughter of Abraham" with an infirmity eighteen years (Luke xiii. 16), and where the thorn in St. Paul's flesh is called by him a "messenger of Satan" (2 Cor. xii. 7). Compare also our Blessed Lord's words accounting for the existence of the Tares in His Field, "An enemy hath done this;" and "the Enemy is the Devil" (Matt. xiii. 25, 28, 39).

It is observable that the word *Satan* is of purely Hebrew origin; and he is here displayed, not as a Magian rival Evil Power, Ahri-man, co-ordinate with the Good, the Persian Ormuzd, according to the more recent theories of a dualistic oriental Philosophy, especially the Persian (see on 1 Chron. xxi. 1), but as an Evil Power subordinate to God, and controlled by

God, as he is seen in the Gospels (see Luke viii. 32), and as unable to do any thing—however much he may desire it—without God's permission. *Tertullian* (de Fugâ in Pers. c. 2) well says, "Arbitrium Domini persecutio, propter fidei probationem; ministerium autem, iniquitas Diaboli. Nihil Satanas in servos Dei Vиви licebit nisi permiserit Dominus, ut eum destruat per fidem electorum. Habes exemplum Job, cui Diabolus nullam potuit incutere temptationem nisi a Deo accepisset potestatem." Cp. *Bp. Andrewes*, vol. v. pp. 240. 445. 484. 552, and the remarks of *Dr. Kitto*, *Bib. Illustrat.* p. 60, and in *Hævernicks*, *Vorlesung*, 2nd Aufl., p. 120.

Here, then, the Book of Job reveals two sources of consolation to the believer, viz.,

(1) That evil is not from God.
(2) That Satan, the Worker of Evil, can do nothing against God's servants without God's permission (cp. 1 Pet. iii. 13). Hence

(3) arises the assurance, that all evil will be overruled for good to those who love God (Rom. viii. 28).

⁷ *Whence comest thou?*] God asks Satan, "Satan, whence comest thou?" as He asked Adam, "Adam, where art thou?" (Gen. iii. 9.) "Non quod divina potentia nesciebat, sed quia requirit, et vias peccatorum quasi ignorando condemnat" (*S. Gregory*). He says to Satan, "Whence comest thou?" and so contrasts him with good angels, who walk in ways which God prescribes (*Olympiod.*).

This dialogue between God and Satan has been regarded by some as imaginary. But why should we doubt its reality, when we have a counterpart to it in the Gospels, in the history of the Temptation, where our Lord converses with Satan (Matt. iv. 3—10. Luke iv. 3—13)? Cp. Zech. iii. 2, where the Lord is described as speaking to Satan, and Jude v. 9, where Michael converses with him.

— *From going to and fro in the earth*] Without rest (cp. Matt. xii. 43. Luke xi. 24). Satan does not state the purpose of this unceasing restlessness, which is declared by St. Peter, who says, "that he goes about as a roaring lion, seeking whom he may devour" (1 Pet. v. 8). In Arabic, Satan is called "*el-harith*," the Ever-busy One.

⁹ *for nought*] Literally, *gratis*; and so *Sept.*; that is, without reward. Is not Job's piety a mercenary service? Is he not a mere hireling?

Satan, the *adversary*, here comes forth as the *Diabolus*, that is, as the *Calumniator*, or *Accuser*, as he is described in the Apocalypse (Rev. xii. 10).

"*Gratis amandus est Deus*," says *Augustine* (Serm. 91), "ergo diabolus sancto Job magnum crimen objecit dicens, Numquid gratis colit Job Deum?" Blessed is the man (adds *S. Augustine*) who loves God for His own sake, and who loves his friend in God, and his enemy for God ("propter Deum"). We must not so aim at God's glory, as to have a further aim therein to our own benefit; for that would be a mercenary service, neither worthy of Him, nor becoming us (*Bp. Sanderson*, i. 334).

¹⁰ *thou hast blessed the work of his hands*] Even Satan confesses that God's benediction is the source of all good to man.

¹¹ *put forth thine hand*] Satan wishes to make God the author of evil: but God does not inflict evil on Job, but allows Satan to put forth his hand (v. 12), and afflict him (*Didymus*).

p Isa. 8. 21.
Mal. 3. 13, 14.
† Heb. *and*,
Gen. 16. 6.

q Eccles. 9. 12.

|| Or, a great
fire.

† Heb. *rushed*.

r ver. 4, 13.

† Heb. *from
aside, &c.*

s Gen. 37. 29.
Ezra 9. 3.
|| Or, *robe*.
t 1 Pet. 5. 6.

he will ^p curse thee to thy face. ¹² And the LORD said unto Satan, Behold, all that he hath is in thy [†] power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

¹³ And there was a day ^q when his sons and his daughters *were* eating and drinking wine in their eldest brother's house: ¹⁴ And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: ¹⁵ And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. ¹⁶ While he *was* yet speaking, there came also another, and said, || The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. ¹⁷ While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and [†] fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. ¹⁸ While he *was* yet speaking, there came also another, and said, 'Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house: ¹⁹ And, behold, there came a great wind [†] from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

²⁰ Then Job arose, ^{*} and rent his || mantle, and shaved his head, and ^{*} fell

Whatever evil happens to men is not directly from God, but it is not *without* God. He permits evil spirits, who are ever desirous of working evil, to do what they desire, but only at stated times, and on certain persons, as in the case of Job. How can we doubt this, when our Lord says, that "not a sparrow falls to the ground without your Father" (Matt. x. 29. *Origen*, de Princip. ii. 2)? "Satanus voluntas semper iniqua est, sed nunquam potestas injusta, quia a semet ipso voluntatem habet, sed a Deo potestatem; et quod ipse facere iniquè appetit, hoc Deus facere non nisi justè permittit" (*S. Gregory*).

— *he will curse thee*] He will have nothing more to say to Thee: he will bid Thee farewell, as the Gadarenes did to Christ (Matt. viii. 34. See above, on v. 5).

¹². *Behold, all that he hath is in thy power*] God gives Satan leave to tempt Job. God tries men, in order that they may rise; Satan tempts them, in order that they may fall. Cp. above, on Gen. xxii. 1. Satan is the author of evil; but God uses all evil well, and overrules all Satan's malice for good. As long as this world lasts (which is a state of trial), with reverence be it said, God has need and use of Satan; but when this state is over, and when Satan's work is done, and Christ's Kingdom is established, then Satan will be banished for ever to his own place (Matt. xxv. 41).

God, in His desire for Job's greater glory, allowed Satan to tempt him, as our Divine Job, JESUS CHRIST, was led up by the Spirit into the wilderness, to be tempted of the Devil (Matt. iv. 1). Job was well known to God; but he was put into Satan's hands to be tempted, in order that he might be made known to men. See *S. Ambrose*, in Luc. iv. 13, where is an interesting comparison of Job's temptation by Satan with the temptation of our Blessed Lord Himself. Job was known to God; but he would not have been known to men unless he had been afflicted. The sweetness of frankincense is not perceived unless it is set on fire (*S. Gregory*). Nor would he have been so holy, as he afterwards became, unless he had been afflicted. The silver must pass through the fire, in order to be purified (Zech. xiii. 9).

— *Satan went forth from the presence of the LORD*] As Cain did (Gen. iv. 16), and as Judas did from the presence of Christ (John xiii. 30).

¹⁵. *the Sabeans*] Hebrew *Sheba*, in the singular number, signifying the united force of the assailants. There are three races bearing the name of Sheba in Genesis:—(1) Cushite, from Ham (Gen. x. 6); (2) Joktanite, from Shem (x. 22—28); (3) Abrahamic, by Keturah (xxv. 3). The Sabeans here mentioned probably dwelt in the regions of Arabia, stretching from the Persian Gulf to Idumæa (*Delitzsch*. Cp. B. D. ii. 1232; and note above, on 1 Kings x. 1).

— *I only am escaped alone to tell thee*] This circumstance, that in three successive disasters, "a solitary individual escapes to tell the terrible tidings" (v. 15, 16, 19), has been adduced by some as evidence that the Book of Job is not a history, but an allegory. But this was so devised by the machinations of Satan, that it might *seem* to be a judgment of God against Job, and that Job might appear to his friends to be stricken of God as a sinner, and afflicted by Him. Cp. v. 16, "the fire of God;" and see below, on xlii. 12. The same thing was attempted by Satan, even in the case of Christ. Cp. Isa. lii. 14; liii. 4.

¹⁸. *While he was yet speaking*] A phrase repeated three times, to show that Satan gave Job no respite, and endeavoured to stun and crush him by three successive blows.

— *The fire of God is fallen from heaven*] A more direct manifestation, as it seemed, of the anger of God Himself, either in lightning, or even like that which fell upon Sodom (*Delitzsch*), and therefore a severer trial for Job: "Dei iram tolerare videtur, cui quotidie servit" (*S. Gregory*).

¹⁷. *The Chaldeans*] Satan had said that God had "hedged in Job on all sides;" but now Job is attacked on all sides,—from the south by Sabeans; from the east by Chaldeans; from heaven by fire and whirlwind, or tornado, which assailed all the corners of the house of Job's eldest son, in which his children were gathered together, and which fell upon them, and burned them in their hour of feasting (v. 19).

¹⁸. *were eating and drinking wine in their eldest brother's house*] Observe that the times were so chosen by Satan for the infliction of all these calamities, that they might appear to be "visitations of God," and be more distressing to Job: "Boves arabaut" (v. 14) "ut, memorato fructu operis, causa crescat doloris" (*S. Gregory*). So here, the asses that were feeding were *she* asses, so that the hope of milk and offspring perished with them.

¹⁹. *from the wilderness*] Literally, from across it; from the other side of it: probably from the west side of it, and sweeping over it with great violence (*Merzer, Ewald, and Hirzel*).

— *the four corners*] The strongest parts. There was something preternatural in this violent assault from different directions at once; and it was so contrived by Satan for the purpose already mentioned. On the violence of the winds from the desert, see *Hirzel*, p. 17; and *Bruce, Travels*, iv. 422; *Welsted, Travels*, p. 211.

— *the young men*] Rather, the young people, both sons and daughters. The Hebrew *nearim* (as in the Pentateuch: *Gesen.* 555) includes both. This is an archaic use. See above, vol. i. p. xxxiii, note.

²⁰. *shaved his head*] A sign of mourning among other

down upon the ground, and worshipped, ²¹ And said, "Naked came I out of my mother's womb, and naked shall I return thither: the LORD ^a gave, and the LORD hath ^b taken away; ^c blessed be the name of the LORD. ²² "In all this Job sinned not, nor ^d charged God foolishly.

II. ¹ Again ^a there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. ² And the LORD said unto Satan, From whence comest thou? And ^b Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. ³ And the LORD said unto Satan, Hast thou considered my servant Job, that *there is none like him in the earth*, ^c a perfect and an upright man, one that feareth God, and escheweth evil? and still he ^d holdeth fast his integrity, although thou movedst me against him, ^e to destroy him without cause. ⁴ And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his

u Ps. 49. 17.
Eccles. 5. 15.
1 Tim. 6. 7.
x Eccles. 5. 19
James 1. 17.
y Matt. 20. 15.
z Eph. 5. 20.
1 Thess. 5. 18.
a ch. 2. 10.
b Or, attributed
folly to God.
c ch. 1. 6.

b ch. 1. 7.

c ch. 1. 1, 8.

d ch. 27. 5, 6.

† Heb. to
swallow him up.
e ch. 9. 17.

nations, but not allowed to the Hebrews (Lev. xxi. 5. Deut. xiv. 1. Cp. Ezek. xlv. 20), except to certain persons, e.g. the Nazarites. See Num. vi. 9. This, as *Professor S. Lee* observes, is another evidence of Job's independence of the Levitical Law: see v. 5. The Hebrews in time of mourning sometimes plucked off the hair, as well as rent the mantle: see Ezra ix. 3.

Job felt deeply, and gave visible signs of his anguish for his afflictions; but he patiently submitted to the visitation of God.

²¹ and *naked shall I return thither*] This is imitated in Eccles. v. 15: "As he came forth of his mother's womb, naked shall he return to go as he came;" i.e., to the womb of his mother earth, as it is explained in Eccles. xl. 1: "A heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb till the day that they return to the mother of all things;" and by St. Paul (1 Tim. vi. 7): "We brought nothing into this world, and we can carry nothing out." "Nudum me terra protulit, nudum recipiat" (*S. Gregory. Cp. Bp. Pearson on the Creed, Art. v. p. 228*).

The action of Brutus, after hearing the oracle at Delphi, is well known: "Ex intimo specu vocem redditam ferunt, Imperium summum Romæ habebit qui vestrum primus osculum matri tulerit." . . . "Brutus, velut si prolapsus cecidisset, terram osculo contigit, scilicet quod ea communis mater omnium mortalium esset" (*Liv. i. 56*).

In this speech of Job is a primitive testimony to the truth of Genesis (ii. 7; iii. 19), which describes man's creation from the dust of the earth. Cp. below, x. 9; xxxiv. 15.

THE LORD.

— *the LORD gave, and the LORD hath taken away; blessed be the name of the LORD*] This passage, and that in xii. 9, "Who knoweth not that the hand of the LORD hath wrought all this, in Whose hand is the soul of every living thing?" — are the only ones in the *dialogue* of this Book (namely, chapp. iii.—xli.) where the Name the LORD (JEHOVAH) is used by Job himself. It is not once used by any of the other speakers. It occurs frequently in these two introductory chapters (i. 6, 7, 8, 9. 12. 21; ii. 1, 2, 3, 4, 6, 7), and again in the narrative in xxxviii. 1, where *the Lord* appears and speaks, and in xl. 1; and again in xlii. 1. 7, 9, 10, 12.

The reason of this seems to be, that JEHOVAH is the Name which is used by those who speak in the clear light of revealed truth, and in the fervent emotions of filial love to God. This is the point of view from which the Sacred Writer of this Book contemplates God. And in the present passage Job humbly and lovingly acknowledges God as JEHOVAH, the Everliving One, the Almighty and All-wise, and All-merciful Giver of all life (see above on Gen. ii. 4), and as therefore having an undoubted right to take away what is His, and as taking away in love, and therefore to be blessed; and thus Job unconsciously refuted Satan, who had charged him with serving God from *selfish* motives (v. 9). The Lord hath taken my goods, which were not mine, but His; but He has not taken away Himself, and I love Him for His own sake. "Non se abstulit Dominus, ait Job qui jucundatur in Domino" (*S. Aug., Serm. 21*). "Quid mihi deerit, si Deum habuerit?" (*S. Aug. de Symbolo, cap. 10*).

The friends of Job do not rise to this view of God; they do not speak of Him as JEHOVAH, but as *Eloah*, and *Shaddai*;

they stand on a lower level. But the Writer of this Book was a Prophet inspired by the Holy Ghost, contemplating with the steady eye of faith and love God as JEHOVAH, and he teaches his readers to do so.

Here is a silent evidence of the truthfulness of this book. If the speeches ascribed to the *friends* of Job had been imaginary, the Name JEHOVAH would probably have sometimes occurred in them, as it does in the speeches of Job, and in the narrative of the Writer.

The Book of Job has been compared with the Book of Ecclesiastes, where the Divine Being is never called JEHOVAH; and with the Book of Esther, where not even the word *God* appears. But the comparison is liable to mislead. The interlocutors in the Book of Job use the word *Eloah*, and not JEHOVAH (or Lord), because they have not arrived at the fully developed religious consciousness which the use of the Name JEHOVAH implies. But the Writer of the Book of Ecclesiastes *purposely abstains* from the use of the word Jehovah; and the Writer of the Book of Esther not only does not use the word Jehovah, but even foregoes the use of Elohim, for wise reasons, which have been stated elsewhere (see the *Introduction* to the Book of Esther).

Job says, "The Lord hath taken away;" he does not say, "the devil hath taken away," for he knew that the devil would have no power against him, if the Lord had not allowed it; and the Lord allowed it, in order that Job might be tried, and that the devil might be conquered (*S. Aug. in Ps. xc.*). Thus Job, the persecuted one, overthrew his persecutor; thus he, against whom the Adversary put forth his enmity, overcame the Adversary (see above, on v. 1), and was a figure of Christ, the Second Adam, of Whom it was foretold that He should bruise the serpent's head (*S. Aug. on Ps. cix. § 7*).

²² *In all this*] In all these calamities (*Sept.*: cp. *S. Ambrose, de Interpell. Job. c. 1*).

— *nor charged God foolishly*] That is, nor spoke any thing inconsiderately or unadvisedly against God; literally, *spoke nothing insipid* (cp. vi. 6; xxxiv. 12), or absurd (*Vulg., Delit.*).

It is very observable that the Sacred Writer of this Book lays special emphasis on the use of the *tongue* in this history (see vv. 5. 11. 21; ii. 5. 9, 10, and *passim*), and therefore the history of Job was a very appropriate one to be enlarged upon by St. James (v. 10, 11), who dwells so much on the right government of the *tongue* (iii. 2—13; v. 12, 13), and makes the right use of language to be the very touchstone of religious perfection.—A solemn lesson for these days, when there are so many temptations to offend God and man by the tongue, the pen, and the press.

CH. II. 3. *he holdeth fast his integrity*] His faith in God, and his love and reverence towards Him: cp. v. 9.

— *without cause*] Literally, *gratis*: cp. i. 9.

4. *Skin for skin*] This proverb is explained by what follows. "All that a man *hath*," and values most, "will he give for his *life*." The word *skin*, which occurs frequently in this Book (vii. 5; x. 11; xviii. 13; xix. 20, 26; xxx. 30; xli. 7), denotes here what is most precious. To be deprived of the skin, is to lose what is most valuable (cp. Micah iii. 2, 3), and to give the skin for a thing is to make the greatest sacrifice for it.

Satan insinuates that Job will give up readily all that he has

f ch. i. 11.
g ch. 19. 20.
h ch. i. 12.

i Or, only.

j Isa. i. 6.

k 2 Sam. 13. 19.
ch. 42. 6.
Pzek. 27. 30.
Matt. 11. 21.
l ch. 21. 15.
m ver. 3.

life. ⁵ But put forth thine hand now, and touch his ^e bone and his flesh, and he will curse thee to thy face. ⁶ And the LORD said unto Satan, Behold, he is in thine hand; || but save his life.

⁷ So went Satan forth from the presence of the LORD, and smote Job with sore boils ⁱ from the sole of his foot unto his crown. ⁸ And he took him a potsherd to scrape himself withal; ^k and he sat down among the ashes.

⁹ Then said his wife unto him, 'Dost thou still ^m retain thine integrity?

(his cattle, his children, &c.) for the sake of his own bodily comfort. The word *skin* is used in two senses, a figurative and a literal one, in this sentence, as the phrase "mother's womb" is used in two senses in i. 21; and it may be compared with the expression, "A man will give his eyes for his eyes," so precious are they; and with the Turkish proverb (quoted by *Kitto*, p. 84), "We must give our beards to save our beards."

⁷. So went Satan forth—and smote Job] Satan did not know what God's purpose was in allowing him to do this; Job's friends, and Job himself did not know it; and Satan did not know what would be the end of the contest, otherwise he would not have smitten Job. So Satan instigated the Jews to crucify Christ, the divine Antitype of Job; he did not know that he himself would be overthrown by the Cross of Christ. Satan slew the Martyrs that he might destroy the Church, but the Church flourished by their deaths. See *S. Chrysostom*, Hom. 4 in Job.

JOB'S DISEASE.

—sore boils] "Lepra nodosa," in Arabic *gudhām*, the elephantiasis, a most foul, loathsome, noisome, and inflammatory disease. See B. D. i. 1094, and the description in *Kitto's Bib. Illustr.* pp. 84—86; *Winer*, R. W. B. i. 115; B. D. ii. 94; and *Delitzsch* here, p. 47; and the full details in *Carey* here, pp. 178—182.

Even in this sad and afflicted condition Job was a figure of Christ. Job was smitten with that plague, which was specially regarded as the stroke of God, leprosy; and the words of Isaiah concerning the Messiah (liii. 4. 8), "We did esteem Him stricken, smitten of God, and afflicted," "for the transgression of My people was He stricken," are specially applicable to that disorder which in the eyes of the Hebrews was a "plaga divina;" and the suffering Messiah therefore bears in the Talmud the name "leprosus." See *Delitzsch*, on xix. 21; and compare note above, on Lev. xiii. 18.

⁸. a potsherd to scrape himself] On account of the irritation and inflammatory eruption of the ulcers. He was like the beggar Lazarus in the parable, and had no one to minister unto him.

—sat down among the ashes] in sorrow and self-abasement. Cp. xxx. 19; xlii. 6. Isa. lxi. 3. Jonah iii. 6. He would not remain in his house, on account of the foulness of the disease. The Fathers, following the *Sept.*, suppose him to have been seated on a dunghill (*κοπρία*, sterquilinum) outside the city (cp. Ps. cxiii. 7). The Hebrew *epher*, ashes, was probably supposed by them to have that signification, because in the East any refuse of animals was used as fuel.

JOB'S WIFE.

⁹. Then said his wife unto him] Satan had taken away his children, but had spared his wife, in order to use her as his own instrument against her husband (*S. Chrysostom*). Satan had triumphed over Adam by means of Eve his wife. "Adhibetur mulier, primæ fraudis illecebra" (says *S. Ambrose*, in Luc. iv. 13). But Job triumphed over Satan, even by means of Satan's weapon against him. His wife, overcome by sorrow for loss of goods and children, and exasperated against God, tempts her husband to abandon his integrity, which she thought had been ill requited by God, and to vent his resentment against Him by words of defiance. But Job reproves her as guilty of folly, and justifies God: "Thou speakest as one of the foolish" (or wicked) "women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?"

"What a noble trophy" (says *Tertullian*, De bono Patientiæ, c. 14) "did God thus erect by the hand of Job against Satan! What a bright standard of His own glory did He unfold by Job's hand in the sight of the World, when Job received message after message of calamity, and uttered nothing but praise to God; and when he repulsed even his own wife, exhausted by affliction, and tempting him to despair. Therefore this valiant soldier of God, having blunted all the arrows of temptation by

the breastplate and shield of patience, recovered his health of body, and received double of what he had lost."

Satan was permitted by God to afflict Job. Satan deprived him of his substance; and slew his children; and smote his body with sore boils from head to foot; and his wife, who was spared, accosted him, and was employed by Satan to be the tempter, instead of being the comforter of her husband. He used her against Job her husband, as he had used Eve against Adam (*Didymus*). If (thought the Tempter) I conquered Adam in Paradise, much more shall I be able to conquer Job in the ashes (*S. Chrysostom*). But Job was wiser in the ashes than Adam had been in Paradise (*S. Augustine*, in Ps. 29). He who was tempted, conquered, and the Tempter was overthrown. God did not forsake His servant Job in his trials, and gave him spiritual strength to overthrow the Enemy. Man in Adam was conquered by Satan tempting him by Woman: but Man in Job conquered Satan tempting him by Woman (*Augustine*, in Ps. 84). Job's Eve, being tempted by Satan, tempted him to fall, and to blaspheme God. Satan overcame Adam when he was in health, in Eden; but he was overcome by Job, in disease and in the ashes (*S. Augustine*, in Ps. 103, Sermon 81). O glorious spectacle! O divine beauty of virtue shining forth gloriously even from that foul disease! Satan, unseen, is assaulting him; his own wife is openly tempting him; she is "Eva nova, sed non ille vetus Adam," and he triumphs even by her means (*S. Aug.*). "Antiquæ artis insidias Satan repetit, et quia scit quomodo Adam deeeperit, ad Evam recurrit; sed qui Adam in paradiso superavit, ab Adam in sterquilinio superatur" (see *S. Gregory*, p. 78).

Such passages as these prepare us further to recognize Job as a figure of Christ. Job stands, as it were, between the first Adam and the second Adam. The Devil tempted Job by means of Woman, as he tempted Adam. But Job, when bruised by God, and when sitting in the ashes, triumphed over Satan, even by means of his Eve, whom the Tempter used against him. And much more was this true of Christ, the Second Adam, the Seed of the Woman, the Antitype of Job, the Man of sorrows, stricken of God, and afflicted (see on i. 1). When Satan had brought Christ to an ignominious and painful death in that nature which He had from Woman, then He, the Seed of the Woman, bruised the Serpent's head, even by means of that nature. He, our Divine Job, sitting, as it were, in the anguish of His ashes on the Cross, triumphed over Satan by means of His sufferings; and by means of that human flesh which He had received from Woman (see Rom. viii. 3), and even by death itself, to which He became liable by means of that flesh which He received from Woman, He destroyed "him that had the power of death, that is the Devil" (see Heb. ii. 14). The hour of victory followed the hour of His Passion, when He said, "Woman, behold thy Son!" (John xix. 26.)

After Job's affliction and victory over Satan, his wife, who had been used by Satan against him, was brought, as seems most probable, to repentance, and became the mother of a second family of children to Job (see xlii. 13; v. 11). Similarly Christ triumphed over Satan by Satan's weapons against Himself. Job's wife said to him, Dost thou still retain thine integrity? (lit. thy perfectness.) Satan tempted Job's wife to suggest to him that his piety and holiness were greater than God deserved at his hands. Thus Satan desired to frustrate God's purposes, in allowing him to afflict Job. His afflictions were a Divine dispensation, designed to bring him, by salutary discipline, to a clearer sense of that inner corruption which is the common inheritance of all, even the best of men, since the fall of Adam, and which makes every one liable to God's displeasure and wrath; and to wean him from all reliance on himself, and on his own integrity, and to smelt away from him the dross of all spiritual pride, and to make him abase himself as a sinner in God's sight, and to crave pardon from Him. Job needed this purifying process, as is evident from xxvii. 5, where he says, "I will not remove mine integrity from me. My righteousness I hold fast, and

curse God, and die. ¹⁰ But he said unto her, Thou speakest as one of the foolish women speaketh. What? "shall we receive good at the hand of God, and shall we not receive evil?" In all this did not Job sin with his lips.

n ch. 1. 21.
Rom. 12. 12.
James 5. 10, 11.
o ch. 1. 22.
p Ps. 39. 1.
q Prov. 17. 17.

¹¹ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him. ¹² And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and "sprinkled dust upon their heads toward heaven. ¹³ So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

r Gen. 36. 11.
Jer. 49. 7.
s Gen. 25. 2.
t ch. 42. 11.
Rom. 12. 15.

u Neh. 9. 1.
Lam. 2. 10.
Ezek. 27. 30.

x Gen. 50. 10.

III. ¹ After this opened Job his mouth, and cursed his day. ² And Job † spake, and said,

† Heb. answered.

will not let it go: my heart shall not reproach me so long as I live" (see also below, on xxxii. 1; xxxiii. 9). But the blessed fruits of affliction were at length produced in Job, when he said, in that devout penitential ejaculation at the close of the book, which is the solution of all his sufferings, and which led to their withdrawal, and to his acceptance and abundant reward from God; "Therefore I abhor myself, and repent in dust and ashes" (xlii. 6). Even Job, the righteous man whom God pointed out to Satan as without a parallel on earth (i. 8), was to be purified in the fire of affliction; and was to be exalted by his self-abasement. And if even a Job needed this discipline, if even the great Apostle of the Gentiles needed "a messenger of Satan to buffet him," in order that he might not be exalted by spiritual pride (see 2 Cor. xii. 7), how much more do other men need to be transformed from the vainglorious self-righteousness of the Pharisee, to the self-condemnation of the Publican, "God be merciful to me a sinner" (Luke xviii. 13); and what strong reasons have they, not to repine at, but rather to be thankful for, God's fatherly chastisements, as means of grace and glory!

¹¹ *Eliphaz the Temanite*] Eliphaz (which means to whom God is gold, cp. xxii. 24) came from Teman; his name, and that of Teman, are connected with the stock of Esau or Edom (see Gen. xxvi. 4. 11. 1 Chron. i. 35, 36. 53. Cp. Jer. xlix. 7. 20. Ezek. xiv. 13. Amos i. 12. Obad. 9. Hab. iii. 3), whence it may be inferred that he was of Idumæa. *Eusebius* and *S. Jerome* mention a Teman as fifteen miles from Petra. The Temanites seem to have been famed for their wisdom (see Baruch iii. 22, 23). Cp. 1 Kings iv. 30, where the wisdom of the "children of the east country" is mentioned.

— *Bildad the Shuhite*] Bildad, a name for which diverse etymologies are assigned by *Gesenius*, *Fuerst*, 208, and *Delitzsch*, 86, was perhaps one of the descendants of Shuah, the youngest son of Abraham by Keturah (Gen. xxv. 2), who settled in the country to the east of Palestine (see Gen. xxv. 6).

— *Zophar the Naamathite*] *Zophar*, a name for which also very discordant derivations have been suggested by *Gesenius*, *Fuerst*, and *Delitzsch*, was perhaps from Naamah, on the southern frontier of Judah (Josh. xv. 41).

¹² *knew him not*] He was so much changed by disease.

¹³ *seven days and seven nights*] Cp. Gen. i. 10. 1 Sam. xxxi. 13. 1 Chron. x. 12. Ezek. iii. 15.

— *none spake a word unto him*] So great was their awe for his sorrow.

JOB CURSING HIS DAY.

CH. III. 1. *After this opened Job his mouth, and cursed his day*] Job had now been lying under severe affliction for a considerable time. This appears from the fact, that after he had been visited with his calamities, an interval had elapsed in which the tidings of them had reached his friends, who were at some distance from one another, and that "they had made an appointment" to visit him together, and had come from their respective homes (ii. 11), and had sat down for a week in his presence without speaking to him (ii. 13). What wonder is it that Job should have yielded to some impulses of human infirmity?

It has indeed been argued by some (see *S. Jerome*, in Jer. xx.; and especially by the Schoolmen, in 4 Sententiarum,

Dist. 50), that there are no signs of impatience in these words; but we may readily assent to *S. Augustine* (de Libero Arbitrio, iii. 6—8), who takes a different view.

But Job's utterances in this chapter are not of such a kind as Satan had expected to extort from him: see i. 11; ii. 5. Job does not curse God, as Satan had said he would: "He will curse Thee to Thy face" (see i. 11; and ii. 5); and as his own wife had tempted him to do (see ii. 10). He does not vent a single word against Him.

He did indeed *curse his day*; that is, he *spoke evil* of the day of his birth. As to the sense of the original word here used, the *piel* of *kalal*, see Exod. xxii. 28. Neh. xiii. 15.

— *curse his day*] There is a spiritual mystery here: he *curse his day*, and said, *Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.* Job had lately said, *Blessed be the Name of the Lord* (i. 21); but now he *curse* his own day.

These utterances of Job in his affliction are expressions of miserable Humanity, declaring the wretchedness of its own condition *by nature*, by reason of the Fall, and consequent *curse* pronounced upon the children of Adam (Eph. ii.), who by sin brought disease and death into the world; and to which Job himself refers, when he says, "Who can bring a clean thing out of an unclean?" (xiv. 4). Cp. Ps. li. 5; and see *Severus* (in Catenâ, p. 116), *Philippus*, *Beæ*, and *Aquinas* here, who say that Job here speaks as a prophet, and mourns over the corruption and misery of Man by nature, as David did, "Behold, I was shapen in iniquity; and in sin hath my mother conceived me" (Ps. li. 5). *S. Ambrose* declares that this confession and lamentation of the sin and misery of fallen humanity in Job is tantamount to a desire for deliverance by the new birth which it has in Christ: "Generationis carnalis diem perire desiderat, ut, dies regenerationis,—dies spiritualis, oriatur." See *S. Ambrose*, in Luc. iv.; and so *Severus* and *S. Gregory*, p. 106, who observe, that Job does not say, "Cursed be the day on which I was created," but on which "I was conceived and born." Adam was created pure by God, but Cain was born in sin by human generation: "Quid est diei natiuitatis maledicere, nisi dicere, Dies mutabilitatis pereat ut lumen eternitatis erumpat?"

This statement of the Sacred Writer,—that Job *curse his day*,—shows that he is not exaggerating Job's virtues. He is not drawing an ideal picture of superhuman perfection, but is proposing an example of patience for the imitation of all. And when it is considered, that Job had not that clear view of God's attributes, and of the future rewards, infinite and eternal, which are promised in the Gospel to all who love Him, and suffer patiently after the pattern of Christ, the history of Job becomes more edifying on this account, because these temporary infirmities show it to be a real history, as *St. James* represents it (James v. 11); and they suggest the moral inference, that if Job, with all his afflictions, and with the feebleness which was vouchsafed to him, was enabled by God to triumph over Satan, therefore, *a fortiori*, they who are Christians, and have so much more abundant supplies of spiritual knowledge and grace bestowed upon them, are without excuse, if they are overcome by sufferings.

Our Lord's Human Nature was proved by such expressions as came forth from Him in the Garden of Gethsemane:

a ch. 10. 18, 19.
Jer. 15. 10. &
20. 14.

³ * Let the day perish wherein I was born,
And the night in which it was said, There is a man child conceived;

⁴ Let that day be darkness,
Let not God regard it from above,
Neither let the light shine upon it.

b ch. 10. 21, 22.
& 16. 16. & 28. 3.
Ps. 23. 4. &
44. 19. & 107. 10,
14.
Jer. 13. 16.
Amos 5. 8.
| Or, challenge it.
| Or, let them
terrify it, as
those who have
a bitter day,
Amos 8. 10.
| Or, let it not
rejoice among the
days.

⁵ Let darkness and ^b the shadow of death || stain it,
Let a cloud dwell upon it;
|| Let the blackness of the day terrify it.

⁶ As for that night, let darkness seize upon it,
|| Let it not be joined unto the days of the year,
Let it not come into the number of the months.

⁷ Lo, let that night be solitary,
Let no joyful voice come therein.

⁸ Let them curse it that curse the day,

* Who are ready to raise up || their mourning.

c Jer. 9. 17, 18.
| Or, a Leviathan.

"Father, if it be possible, let this cup pass from Me" (Matt. xxvi. 39); and on the Cross, at Calvary: "My God! My God! why hast Thou forsaken Me?" (Matt. xxvii. 46. See *Hooker*, V. xlviii.) Being very Man, He could not but feel some natural reluctance from the unutterable woes of His Agony and Passion; and what as Man He felt, that as Man He uttered. And so Job, when Satan was raging against him, and God seemed to have forsaken him, and even to have become his enemy; and when even his wife had become his tempter, and his friends, who had come from a distance, had no word of consolation for him, would have been scarcely man, if he had not broken forth into some ejaculations of passion. But as Christ controlled His human will by perfect submission to God's will, and added, "Nevertheless, not My will, but Thine be done" (Luke xxii. 42); and, "Father, into Thy hands I commend My Spirit" (Luke xxiii. 46), so Job, also, in his measure and degree, corrected those utterances of temporary impatience by steady professions of faith and love: see xiii. 15: "Though He slay me, yet will I put my trust in Him;" and, above all, by that glorious profession of faith, which came forth from him in the darkest hour of his sorrow, "I know that my Redeemer liveth;" see xix. 25.

² Job spake, and said] Literally, Job answered, and said. His utterance is a reply to the silence of his friends.

The speech of Job, like those of his friends, is in an antistrophical form, as the ancient Fathers observed. *S. Jerome*, in his Preface to the Book, characterizes it as poetry (cp. *Carpsov*, ii. 59; and *S. Greg. Nazianzen*, ii. 439), and specifies this Book as the first of the five Books which are written in *stichoi*, or verses (on which see *Delitzsch*, Einleitung, p. 9); and the beauty of the speeches in it can hardly be duly appreciated, unless they are presented in this form to the reader, as they are in the older MSS. of the *Septuagint*, and in most recent editions of this Book.

Job's first speech has been arranged by some (as *Ewald*, *Schlottmann*, and *Hahn*) into three strophes; by others (as *Delitzsch*) into seven stanzas of eight, ten, six, eight, six, eight lines respectively.

The feelings and opinions of Job and his friends are expressed in a poetical form, partly because when the mind is strongly excited, this form is natural to it; and partly, in order that the reader may be reminded that he is not listening to a mere ordinary uninspired report of their arguments, but to one which is supplied by the Holy Spirit Himself, Who knew what was in their hearts, and gives the most correct representation of what was in them, though it be not a literal verbatim report of what they said.

The connexion of the Book of Job with the other four ethical and spiritual Books (the Psalms, Proverbs, Ecclesiastes, and Canticles), which are all antistrophical, is thus marked. Even the Books of Wisdom and Ecclesiasticus, which are not canonical, are composed on the same principle.

³ Let the day perish wherein I was born] This expression seems to have been in the mind of the writer of Ecclesiastes (iv. 2, 3), and has been adopted by Jeremiah (xx. 14), who does not conceal the fact that he was transported by emotions of human impatience. "Cursed be the day wherein I was born!

Let not the day wherein my mother bare me be blessed! Cursed be the man who brought tidings to my father, saying, 'A man child is born to thee!'" "Although," as *Hilary* observes (on Ps. cxix. § 12), commenting on these words of Job and Jeremiah, "Jeremiah had received a special intimation from God that he had been sanctified in the womb" (Jer. i. 5), "yet he was not exempt from the human infirmity, which broke forth in these vehement ejaculations." Similar expressions escaped from the lips of Moses (Exod. v. 23. Num. xi. 12), and Habakkuk (i. 3. *Chrysost.* in Job, Hom. 4).

It is observable that the Book of Job is imitated in several places by Jeremiah. Cp. Job xii. 4; xix. 7, with Jer. xx. 7, 8. Job ix. 18, 19, with Jer. xlix. 19. Lam. iii. 15. Job xvi. 9, 10; xxvii. 23, with Lam. ii. 10. Job xix. 7, 8, with Lam. iii. 7, 9. Job xxx. 9, with Lam. iii. 14. See *Hävernick*, Einleit. iii. 352; *Keil*, Einleit. p. 364; *Davidson*, ii. 176; *Pusey*, on Daniel, p. 324. This is an evidence of the existence of the Book of Job in Jeremiah's age; and we shall see that there are similar indications of imitations of the Book of Job in still earlier writings, particularly in the Psalms, and Proverbs, and Isaiah. Cp. *Hävernick*, pp. 353—356; *Keil*, p. 364.

⁵ stain it] Rather, claim it as their own (*Sept.*, *Ewald*, *Carey*, *Hirzel*, *Delitzsch*).

— Let the blackness of the day terrify it] Literally, let the darknesses of day (i. e. whatever can obscure and blacken a day, such as eclipses and storms, &c.) terrify it (that day). See *Gesen.* 402; *Hirzel*, p. 22; *Delitzsch*, 52.

⁶ Let it not be joined unto] Or, let it not unite itself (so *Symmachus*, *Sept.*, *Vulg.*). But the true sense is rather, as in the margin, let it not rejoice among (*Gesen.* 261, *Ewald*, *Hirzel*, *Delitzsch*).

⁷ solitary] *Barren* (*Gesen.* 173, *Ewald*, *Hirzel*, *Delitzsch*).

⁸ that curse the day] Rather, day-cursers, sorcerers, who imprecate evil on particular days, as Balaam was believed to be able to bring a curse on a whole people. See *Winet*, R. W. B. ii. p. 718, Art. "Zauberei."

LEVIATHAN.

— Who are ready to raise up their mourning] Rather, as the margin suggests, who are prepared to arouse *Leviathan* (so *Aquila*, *Theodotion*, *Symmachus*, *Vulg.*, *Syriac*. See *Gesen.* 433 and 615; *Ewald*, 79. 82; *Hirzel*, 24; *Delitzsch*, 52). The verb here used is the *inf.* *poel* of *ar* (*Gesen.* 615). Cp. below, xli. 10, where it is rendered to stir up, and where it is said that no one is so fierce as to dare "to stir up *Leviathan*."

The word *Leviathan* is from *leveah*, a twisted coronal, from the root *lavah*, to join, and signifies any large animal with twisted snaky folds or spires, and with closely serried scales. See *Gesen.* 432; *Fuerst*, 737; and *Prof. S. Lee*, p. 196, who derives it from *levi*, twisting, and *tan*, monster.

Some modern expositors suppose that there is a reference here to the Oriental mythology, in which it was imagined that there is a great dragon among the heavenly bodies (called in Hindu *rdhu*) who is subject to incantations, and who chases the sun and moon, in order to swallow them up in darkness; and it is thought by the same expositors that there is a similar reference to that legendary belief in chap. xxvi. 13.

- 9 Let the stars of the twilight thereof be dark ;
 Let it look for light, but *have* none ;
 Neither let it see † the dawning of the day :
 10 Because it shut not up the doors of my *mother's* womb,
 Nor hid sorrow from mine eyes.
 11 4 Why died I not from the womb ?
 Why did I *not* give up the ghost when I came out of the belly ?
 12 6 Why did the knees prevent me ?
 Or why the breasts that I should suck ?
 13 For now should I have lain still and been quiet,
 I should have slept : then had I been at rest,

† Heb. the eyelids
 of the morning,
 ch. 41. 18.

d ch. 10. 18.

e Gen. 30. 3.
 Isa. 66. 12.

But this notion appears to be fanciful.

Others suppose that Job is referring here to the power of Egyptian sorcerers and serpent-charmers (see above, on Exod. vii. 9), and that they are described by him as ready to encounter and *arouse* even a *Leviathan*, viz. the animal so called, which has been identified by some with the *crocodile*, described below (see xli. 1—34: cp. Ps. lxxiv. 14; and *Winer*, R. W. B. i. 685; B. D. ii. 98); and they presume that they may safely stir him up, because they can fascinate him by their incantations. Cp. *Pfeiffer*, *Dubia*, p. 262; *Wilkinson*, *Egypt*, i. 242; and *Carey* here, pp. 189. 431. The power of these serpent-charmers who, says Job, would venture even to stir up *Leviathan*, may be illustrated by the Poet's words,—

"Cessit tibi blandienti
 Ianitor aulae
 Cerberus, quamvis furiale centum
 Muniant angues caput ejus, atque
 Spiritus teter saniesque manet
 Ore trilingui."

Horat., 3 Od. xi. 15.

The Crocodile was regarded by the Egyptians as an emblem of Typhon, the Evil Genius; and at a particular season of the year they devoted certain days to hunting the crocodiles of the Nile, in order to testify their abhorrence of Typhon (see the authorities in *Carey*, p. 189); and it is a remarkable fact that the *Leviathan* or *crocodile*, which was regarded as a type of Typhon, is adopted by the Hebrew Prophets as a type of the power and pride of Egypt itself, as displayed in the Pharaohs, the enemies of God's people, and the symbols and instruments of the Old Serpent, the Dragon, the Evil One himself. See Ps. lxxiv. 14. Isa. xxvii. 1; and below, on xli. 1. Even in a coin of Julius Caesar, Egypt is represented by a crocodile. See *Scheuser*, *Physica Sacra* (Tab. 804), where is a coin of Julius with a crocodile, and the inscription ÆGYPTO CAPTA.

The Christian Fathers, to whom the Book of Job was not only a true history, but also a Book of deep prophetic meaning, looked at the *Leviathan* with mysterious awe, and assigned a secondary spiritual sense to this and other passages where *Leviathan* is mentioned in this Book. Thus *Didymus* (in *Catenâ*, p. 17) and *S. Ambrose* (in *Luc. iv. 13*) expound this text, "*Maledicat ei a qui habet magnum cetum opprimere, ad prophetiam pertinet; eo quod Diabolum, tanquam procellosi sæculi istius cetum, Dominus noster Jesus Christus opprimit, et Job generationis suæ carnalis diem perire desiderat ut dies ejus in regeneratione numeretur, 'Periat,' inquit, 'dies sæcularis, ut dies spiritualis oriatur.' Ergo in tentatione sanctus Job mysteria loquebatur. Qui enim vincebat sæculum, Christum videbat.*"

This exposition is adopted by a large number of ancient expositors, as *Gregory Nyssen*, *Polychronius*, *Olympiodorus*, and the Fathers, who comment on the word *Leviathan*, see below, in chap. xli. See also *S. Gregory* here, p. 110, who says, Job here delivers a prophecy concerning the conflict between Christ and the power of the Evil One; and he refers to Rev. xx. 1—7, which describes that conflict. Cp. Rev. xx. 8—10; and see *Pineda* here, p. 143; and *Corderius*. And *Professor Lee* (p. 197) says, that "*Leviathan* represents man's great subtle spiritual Enemy, as the Serpent does; and in Isa. xxvii. 1, the destruction of this spiritual *Leviathan* is foretold as a consequence of the Coming of Christ."

According to this exposition, Job, who was now ex cruciated by pain and disease, which are the consequences of the sin of Adam, and which are the heritage of Man by his natural descent from Adam, and who had therefore cursed the day of his natural

birth (v. 1), is supposed to be appealing here to his great future Deliverer, Who had been revealed by God to Adam as the Seed of the Woman, and Who would *rouse* the spiritual *Leviathan*, and bruise the *Serpent's head* (Gen. iii. 15). Undoubtedly, Job had a firm faith in that future Deliverer; and he prophesied of Him in xix. 25—28. And he is here supposed to invoke Him to pronounce a malediction on the day of his *natural* birth; and this invocation of the future Redeemer was thought by ancient expositors to imply a yearning for a spiritual birth, and a resurrection to glory. Job's words, "*He who is ready to encounter Leviathan*" (says *Didymus*, the teacher of *S. Jerome*), "contain a prophecy of the mystery of the Incarnation, which Job expected as yet future. The Devil, who had the power of death, was not to be encountered by God in the Divine Nature, but by the 'Word made Flesh,' who was prepared to arouse the devil, who is called in Scripture by different names, according to his different attributes and acts, the Adversary, Satan, the Evil One, the Serpent, the Dragon, the *Leviathan*."

Job was acquainted with the history of the Fall of Man (see xiv. 4; xxxi. 33). He knew that death, pain, and disease, and therefore the miseries which he was now suffering, flowed from the Fall, which was due to the wiles and malice of the Tempter,—the *Leviathan*,—who (as we know) was at this time afflicting Job. His only consolation, when he meditated on the sorrows which issued from his natural birth, and were now overwhelming him, was in looking to the promised Deliverer; and he prophesied of Him, Who has bound the Strong Man, and has spoiled his goods (*Matt. xii. 29*). He alone could overcome the Old Serpent, that great *Leviathan*. He alone (says Job) *is ready* to do this; and Job invokes Him, with a prophetic spirit, to curse his day, because Christ has virtually imprecated a curse on man's *natural* generation in the old Adam by submitting to be "made a curse for us," that "we might become the righteousness of God in Him;" and thus He "condemned sin in the flesh," overcame Satan, and delivered us from his grasp. See Gal. iii. 13, 14. 2 Cor. v. 21; and Rom. viii. 3, 4; and *Olympiodorus*, in *Catenâ*, p. 123.

We need not be surprised at the use of the plural here for the singular. Cp. *Matt. ii. 20*.

This exposition is strongly confirmed by the words in xli. 10: "None is so fierce that dare stir him up;" i. e. stir up the great spiritual *Leviathan*. None can do this but the promised Deliverer. See the note on that passage; and the *Prelim. Note* to chap. xli.; and also the note on xxvi. 13. These three passages, when taken together, and considered with their contexts, mutually illustrate one another, and corroborate the ancient spiritual interpretation of their mysterious language, and suggest the belief, that the views which were vouchsafed to Job and other holy men in the primeval ages, with regard to the Evil One, and also to the Great Deliverer promised to Mankind, the Conqueror of Satan, were much more clear than some persons are now disposed to think.

9. *Neither let it see the dawning of the day*] Let it not look on the eyelids of the morning, so as to derive pleasure from "the eyelid of the golden day," as *Sophocles* calls it (*Antig.* 103). Cp. below, xli. 18.

11. *from the womb*] Immediately when I was born. Cp. *Jer. xx. 17*.

12. *Why did the knees prevent me?*] Why did any knees come before me, so as to receive me and nurse me? And why was any bosom offered me that I might suck?

13. *now should I have lain still*] Rather, then should I now be lying still, and be asleep (*Delitzsch*).

- 14 With kings and counsellors of the earth,
Which ^f built desolate places for themselves;
15 Or with princes that had gold,
Who filled their houses with silver:
16 Or ^g as an hidden untimely birth I had not been;
As infants *which* never saw light.
17 There the wicked cease *from* troubling;
And there the [†] weary be at rest.
18 *There* the prisoners rest together;
^h They hear not the voice of the oppressor.
19 The small and great are there;
And the servant *is* free from his master.
20 ' Wherefore is light given to him that is in misery,
And life unto the ^k bitter *in* soul;
21 Which [†] long for death, but it *cometh* not;
And dig for it more than ^m for hid treasures;
22 Which rejoice exceedingly,
And are glad, when they can find the grave?
23 *Why is light given* to a man whose way is hid,
ⁿ And whom God hath hedged in?
24 For my sighing cometh [†] before I eat,
And my roarings are poured out like the waters.
25 For [†] the thing which I greatly feared is come upon me,
And that which I was afraid of is come unto me.
26 I was not in safety, neither had I rest, neither was I quiet;
Yet trouble came.

IV. ¹ Then Eliphaz the Temanite answered and said,

14. *Which built desolate places*] "Solitudes" (*Valg.*); so *Targum*, and *Mercer*. They built these places for themselves, not for others; and so their selfishness projected itself beyond their death, and there they dwell alone in the majestic desolation of royal mausoleums, such as the pyramids of Egypt, to which perhaps he refers. See *Ewald, Hævernick*, p. 335, *Hirzel*, and *Delitzsch*, p. 54, who thinks that the Hebrew word here used, *choraboth* (on which see *Gesen.* 302), may be connected with the Coptic and Arabic words for *pyramid*.

The Hebrew believer desired to be buried together with his fathers,—a desire strongly shown in the funeral of Jacob (see Gen. xlvii. 29—31; 1. 5—14), and in Joseph's charge concerning his own bones (Gen. 1. 25). And the Christian craves sympathy even in sepulture, which is a silent evidence of faith in "the communion of saints," and in the resurrection of the body to life eternal, in the blessed society of heaven.

It has been inferred, that the author of this book must have been acquainted with Egypt, from this and other passages. See vii. 12; viii. 11; ix. 26; xxviii. 1—11; xix. 18. See also below, on ix. 7—13; xxvi. 12, where there seem to be allusions to the history of the Exodus.

16. *an untimely birth*] Compare Ps. lviii. 8. The Book of Job contains many passages which bear a strong resemblance to expressions in the Psalms; see vii. 10; xiv. 2; and Ps. ciii. 15, 16. Cp. ix. 25; x. 20; and Ps. xxxix. 14: cp. xxii. 19 with Ps. lxix. 33: cp. *Hævernick*, p. 356; *Keil*, 364, who remarks that Ps. cii., civ., cvii., cxlvii., contain various allusions to the words of Job. See above, *Introduction*, where the parallels are given.

17. *the weary*] Literally, they whose strength is spent.

18. *prisoners*] Taken in war, and other captives.

19. *is*] This word would be better omitted.

20. *Wherefore is light given*] Or rather, *wherefore gave he* (i. e. God) *light*. The *Name of God* is often suppressed by Job in such questions as these (cp. v. 23); a silent intimation that

he had some secret misgiving as to the propriety of asking them.

21. *dig for it more than for hid treasures*] Cp. Prov. ii. 4, "If thou seekest her as silver, and searchest for her as for hid treasures." The practice of hiding treasures in the earth (see Matt. xiii. 44), and of digging for hid treasures, is illustrated by some curious details in *Dr. Thomson, The Land and Book*, pp. 134—136. It has been observed above, on v. 16, that there are many resemblances between phrases in the Book of Job, and in the Psalms; and there are also many between this Book and the Proverbs. Cp. Job xx. 18, xxxix. 13 with Prov. vii. 18; Job xxxvii. 12, Prov. i. 5, xi. 14; Job v. 2; Prov. xx. 19; Job v. 4, Prov. xxii. 22; Job v. 17; Prov. iii. 11; Job xv. 7 with Prov. viii. 25; xxviii. 18 with Prov. iii. 15; xxxiii. 7 with Prov. xvi. 26; xxi. 17 with Prov. xiii. 9, xx. 20, xxiv. 20; xii. 5 with Prov. xxiv. 22, and numerous other passages noted by *Hævernick*, p. 354. *Keil*, 364.

22. *Which rejoice exceedingly*] *Which rejoice even to ecstasy*—to jubilant exultation, so as to leap for joy. See *Gesen.* 169, and cp. Hos. ix. 1.

23. *whose way is hid*] Whose path is darkened with sorrow, and hedged in by affliction. Job is speaking of himself. Cp. xix. 8. Lam. iii. 6. Hos. ii. 6.

24. *before I eat*] Literally, *at the face of my bread*, and in its stead (*Ewald*, p. 84. Cp. iv. 19). The sense is, "sighing is my daily bread." Cp. Ps. vi. 6; xlii. 3; lxxx. 5; cii. 9.

26. *I was not in safety, neither had I rest*] That is, trouble came upon trouble, without any intermission or respite between them (so *Sept.*, *Syriac*, *Arabic*, *Ewald*, *Delitzsch*).

JOB'S FRIENDS.

CH. IV. 1. *Eliphaz the Temanite*] The most dignified, calm, and considerate of Job's three friends. He is distinguished by his greater energy from Bildad; and from Zophar by more self-command, and less of vehement and passionate impetuosity.

- 2 If we assay † to commune with thee, wilt thou be grieved?
 But † who can withhold himself from speaking?
 3 Behold, thou hast instructed many,
 And thou * hast strengthened the weak hands.
 4 Thy words have upholden him that was falling,
 And thou ^b hast strengthened † the feeble knees.
 5 But now it is come upon thee, and thou faintest ;
 It toucheth thee, and thou art troubled.
 6 Is not this ^c thy fear, ^d thy confidence,

† Heb. a word.

† Heb. who can refrain from words?

a Isa. 35. 3.

b Isa. 35. 3.

† Heb. the bowing knees, Heb. 12. 12.

c ch. 1. 1.

d Prov. 3. 26.

The question to be answered was,

How are Job's sufferings to be accounted for?

He appeared to be "a man perfect and upright, one that feared God, and eschewed evil" (i. 1. 8). God had blessed him with prosperity. God is perfectly just, and Job is now reduced to the lowest depths of suffering.

In the opinion of Job's friends, sufferings were punishments for sin. This is true, but it is only a small part of the truth. Job's friends took a very inadequate view of human calamity. They regarded sufferings in this life as inflicted by an All-powerful God as a penal retribution for sin, and as exactly proportioned to sin. They concluded that because Job was suffering severely, he must have sinned heinously. There was something in the manner in which, by the subtle management of Satan, Job's sufferings were inflicted, which to human eyes gave them the semblance of being due to the wrath of God (see on i. 15). But the man (says *S. Gregory*) who has the true spiritual insight, does not interpret moral character from sufferings, but interprets sufferings by moral character. Job's friends did not rise to the higher view of human suffering. They did not recognize the dignity and beauty of affliction, and had no sense of its hallowing influences. They did not appreciate the gracious uses of sorrow, as sent by God, our merciful Father, in love; in order to wean His children from spiritual pride and self-righteousness, and to make them feel their want of a Redeemer, and to detach them from earthly things, and to strengthen their faith, and to make them fix their hopes on Him, and to draw them by cords of affection to love Him for His own sake, and to find all their joy in Him and in His love, and to see, adore, and bless Him, in tribulation as well as in wealth, and thus to rise to a higher state of spiritual and angelic perfection, and to be tried and refined as silver in the fire (Prov. xvii. 8. Isa. xlviii. 10. 1 Cor. iii. 13. 1 Pet. i. 7), and to be trained and prepared by this purifying process on earth, for the fruition of His blessed presence for ever in heaven. If the proposition, which Job's friends asserted, in reference to human sufferings, had been allowed to pass unrefuted, and if it were conceded that in *this life* there is an equitable retribution for human actions, then the great doctrines of a Resurrection and a Judgment to come, would have been undermined.

The view which Job's friends took of human sufferings was very unjust to him. It was such a view as has been condemned by Christ in the Gospel, where He reproves the harsh and pitiless judgments of some in His own age, on the Galileans, whose blood Pilate had mingled with their sacrifices; and on the eighteen men, on whom the tower of Siloam fell (Luke xiii. 1); and when He raised His disciples' minds from their low view of the affliction of the man who was born blind, to God's gracious purposes of love in that dispensation (John ix. 2, 8).

This fundamental mistake—as to Job's moral character, and as to the purposes of God in permitting His servants to be grievously afflicted—disabled and disqualified them altogether for applying the true remedy to his case: which is, that affliction is not to be regarded as a sign of God's hatred, but of His love, and sent for our profit, that we may be partakers of His holiness (Prov. iii. 11. Heb. xii. 5—11).

Their view of Job's sufferings was also hurtful to themselves. If worldly afflictions are evidences of sins, and are proportioned to them, then they who are not afflicted are righteous. If Job suffers because he has sinned, then his friends who do not suffer are innocent. Such a view is self-delusive and self-destructive. Rather they ought to have inverted the order of their reasoning: as our Lord taught the Jews to do when they looked on His sufferings, "If they do these things in a green tree, what shall be done in the dry?" (Luke xxiii. 31.) and when He turned their thoughts from the Galileans, and men at Siloam, to themselves, "Except ye repent, ye shall all likewise perish." "If the righteous scarcely be saved" (says His Apostle),

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"where shall the ungodly and the sinner appear?" (1 Pet. iv. 18.)

There is a good deal of truth in what is said by Job's friends, taken abstractedly. But, for the most part, they are "miserable comforters" (xvi. 2). It is not appropriate and seasonable. They do not utter a single word of sympathy. They do not apply, like skilful physicians, those soothing remedies which were suitable and necessary to his bleeding wounds and putrifying sores, but their treatment of their patient was such as to inflame his wounds and make his sores to rankle and fester more and more. As *S. Gregory* says (p. 150), "Mira sunt multa quæ dicunt, nisi in sancti viri adversitatem dicerentur. . . Pensandum eis erat, cui et quando loquerentur; justus quippe erat ad quem venerant, et divinis verberibus cinctus; ex antea actâ ejus vitâ debuerant illius verba perpendere, et ex flagellis præsentibus non illum redarguere, sed de suâ vitâ formidare."

But the faults of their unscientific empiricism have served to bring out more clearly the true principles of genuine spiritual pathology, as we shall see in the sequel of the history.

In the mean while, the errors and defects of *their* formulary for the "Visitation of the Sick" may be corrected and supplied by means of those wise and loving words of Christian compassion with which the Church of Christ comforts her sorrowing members:—

"Dearly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for His dear Son Jesus Christ's sake, and render unto Him humble thanks for His fatherly visitation, submitting yourself wholly unto His will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

"Take therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. These words, good *brother*, are written in Holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please His gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For He Himself went not up to joy, but first He suffered pain; He entered not into His glory before He was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with Him in everlasting life" (*Office for the Visitation of the Sick, in the Book of Common Prayer*).

6. Is not this thy fear—ways? Rather, Is not thy fear (of God) thy confidence? Thy hope—and is it not the integrity of thy ways? That is, dost not thou rely on thy supposed inno-

C 2

- Thy hope, and the uprightness of thy ways ?
- ^e Ps. 37. 25. 7 Remember, I pray thee, * who ever perished, being innocent ?
Or where were the righteous cut off ?
- ^f Ps. 7. 14.
Prov. 22. 8.
Hos. 10. 13.
Gal. 6. 7, 8. 8 Even as I have seen, † they that plow iniquity,
And sow wickedness, reap the same.
- 9 By the blast of God they perish,
And || by the breath of his nostrils are they consumed.
- 10 The roaring of the lion, and the voice of the fierce lion,
And ‡ the teeth of the young lions, are broken.
- 11 ^h The old lion perisheth for lack of prey,
And the stout lion's whelps are scattered abroad.
- 12 Now a thing was † secretly brought to me,
And mine ear received a little thereof.
- 13 ⁱ In thoughts from the visions of the night,
When deep sleep falleth on men,
- 14 Fear † came upon me, and * trembling,
Which made † all my bones to shake.
- 15 Then a spirit passed before my face ;
The hair of my flesh stood up :
- 16 It stood still, but I could not discern the form thereof :
An image was before mine eyes,
|| There was silence, and I heard a voice, saying,
- 17 ^j Shall mortal man be more just than God ?
Shall a man be more pure than his maker ?
- 18 Behold, he ^m put no trust in his servants ;
|| And his angels he charged with folly :
- [†] Heb. by stealth.
[‡] Heb. met me.
^{||} Heb. the multitude of my bones.
^{||} Or, I heard a still voice.
^m ch. 15. 15. & 25. 5.
[†] Heb. nor in his angels, in whom he put light.

cence before God? But how vain is this! It is refuted by thy sufferings. "For whoever perished" (as thou art perishing) "being innocent?" As to the *vau* (and) in the second member of the sentence, cp. xv. 17; xxiii. 12; and Ewald here, p. 93.

7. Remember—who ever perished, being innocent? Eliphaz seems to forget the case of Abel, the type of Christ. The first death that ever happened in the world—that of righteous Abel whose offering pleased God, and who was slain by his own brother Cain, whose offering was not accepted—preached the doctrine of a Resurrection: see on Gen. iv. 8.

10. The roaring of the lion—the voice of the fierce lion] The proud oppressors, described in the foregoing verses as plowing iniquity, are now represented by a bold figure as beasts of prey, as lions; and since the Hebrew language (as might be expected) is rich in its leonine nomenclature, various kinds of wicked men are exhibited here as various kinds of lions. There is the *areyeh*, so called from tearing his prey (*Gesen.* 76. 79); the *shacal*, probably the maneless lion (*Delitzsch*), or the black lion (*Gesen.*); there is the *cephir*, or young lion; there is the *laish* (Gr. *λῆς*), so called from his great strength (*Gesen.* 438); there is the *labi*, so called from roaring (*Gesen.* 428). The roaring of the proud tyrant, by which he scares the nations, and his teeth, by which he devours them, these are broken by God. The old lion, whose teeth were once so terrible, are blunted by age, and he dies of hunger, and the strong lion's whelps—the children, to whom the proud man had looked (as Job had done to his sons) for support, are scattered abroad, and he is left in his old age to die in his lair.

12. Now a thing was secretly brought to me] Now a word came to me by stealth. The awful grandeur, and terrible sublimity of this description, have been commented on by *Edmund Burke*, in his Treatise on the Sublime, part ii. sect. iv. — mine ear received a little] A whisper (*Gesen.* 837).

15. Then a spirit passed] This is the first place in the Old Testament where a good spirit other than the Spirit of God is personified. There is frequent notice of evil spirits having distinct personalities (as 1 Sam. xvi. 15. 23; xviii. 10. 1 Kings xxii. 21. 2 Chron. xviii. 21), and on the other hand,

the Spirit of God, and the Spirit of the Lord is often mentioned. But here a good spirit is introduced; so *Bede*, *Aquinas*, *Lyranus*, *Caietanus*, *Mercer*, *Drusius* (who suppose it to have been an angel), and so *Umbreit* and *Ewald*. Others suppose the word *ruach* here, to mean merely a wind (*Pineda*, *Rosenmüller*, and *Hirzel*). The former opinion is confirmed by the New Testament (Matt. xiv. 26. Luke xxiv. 37. Acts xxiii. 8). *Professor Lee* (p. 207) well says, "The term *ruach* in this place can be taken of nothing but a spirit, as this term is now taken among ourselves."

16. There was silence, and I heard a voice] Rather, I hear a soft murmur (*Sept.*, *Syriac*, *Arabic*, *Vulg.*) and a voice.

This passage (vv. 16–21) is quoted by *S. Clement*, ad Corinth. c. 39.

17. Shall mortal man be more just than God?] Rather, is a mortal just before God? or is a man pure in the sight of his Maker?

There is a climax in the words here used, "Is a mortal" (*Heb.* *enosh*) "just," &c.; is even a great man (*Heb.* *geber*) pure? Cp. x. 5. Ps. viii. 4. Prov. xxx. 2, and note above, on Gen. iv. 26. Josh. v. 13, and *Gesen.* 156.

The phrase "his Maker" is supposed by some to be from the Pentateuch, Gen. i. 26. 31; see *Professor S. Lee*, Intr. pp. 71–87, where he cites many probable parallelisms between this Book and the Pentateuch; and cp. *Davidson*, Intro. ii. 190. *Häoernick*, Einleit. iii. 340. *Professor Lee*, p. 87, sums up his investigation thus: "From the manner in which allusions are made in the Book of Job, occasionally citing the very words of the Book of Genesis, it seems certain that that Book was in existence in the time of Job; and either the Book of Job must have been accessible to the Sacred Writers ever since the times of Moses, or else the Book of Job must have borrowed from them all—an opinion which the wildest theorists would scarcely adopt."

18. Behold, he put—folly] This is correctly rendered, except that the verbs which are in the future in the original, would be better in that tense, or in the present, rather than in the past, and the word rendered *folly* (*toholah*) means *imperfection* (*Delitzsch*).

- 19 ^a How much less in them that dwell in ° houses of clay,
Whose foundation is in the dust,
Which are crushed before the moth ?
- 20 ^b They are † destroyed from morning to evening :
They perish for ever without any regarding it.
- 21 ^c Doth not their excellency which is in them go away ?
† They die, even without wisdom.

n ch. 15. 16.
o 2 Cor. 4. 7. &
5. 1.

p Ps. 90. 5, 6.
† Heb. *beaten in pieces*.

q Ps. 39. 11. &
49. 14.
r ch. 36. 12.

V. ¹ Call now, if there be any that will answer thee ;
And to which of the saints wilt thou || turn ?

|| Or, *look ?*

² For wrath killeth the foolish man,
And || envy slayeth the silly one.

|| Or, *indignation*.

³ ^a I have seen the foolish taking root :
But suddenly I cursed his habitation.

a Ps. 37. 35, 36.
Jer. 12. 2, 3.

⁴ ^b His children are far from safety,
And they are crushed in the gate ;
^c Neither is there any to deliver them.

b Ps. 119. 155. &
127. 5.

c Ps. 109. 12.

⁵ Whose harvest the hungry eateth up,
And taketh it even out of the thorns,
And ^d the robber swalloweth up their substance.

d ch. 18. 9.

⁶ Although || affliction cometh not forth of the dust,
Neither doth trouble spring out of the ground ;

|| Or, *iniquity*.

⁷ Yet man is ° born unto || trouble,
As † the sparks fly upward.

e Gen. 3. 17, 18,
19.
f Cor. 10. 13.
|| Or, *labour*.
† Heb. *the sons of the burning coal lift up to fly*.

⁸ I would seek unto God,
And unto God would I commit my cause,

⁹ ^a Which doeth great things † and unsearchable ;
Marvellous things † without number :

ch. 9. 10. &
37. 5.
Ps. 40. 5. &
72. 18. & 145. 3.

Rom. 11. 33.

† Heb. *and there is no search*.

† Heb. *still there be no number*.

19. Which are crushed before the moth] Lit. men will crush them (i. e., they will be crushed, cp. Luke vi. 38) like the moth : cp. iii. 24, for the sense of the original words here used ; and as to the comparison, see xiii. 28. Ps. xxxix. 12. Isa. i. 9 ; li. 8.

20. from morning to evening] Within the brief space of a day : cp. Isa. xxxviii. 12.

21. Doth not their excellency which is in them go away ?] Rather, is not their cord in them rent asunder ? i. e. is not the cord torn asunder that keeps the soul in their body, as in a tent ? Their mortal bodies are compared to tabernacles (see 2 Cor. v. 1. 2 Pet. i. 13, 14), and death, which severs the soul from the body, is compared to the severance of the cord which keeps a tent fixed to the ground. Cp. below, xxvii. 18. Eccles. xii. 6. 2 Cor. v. 1. (Gesen. 377, under the word *yether* ; and Delitzsch, p. 63.)

— They die, even without wisdom] Rather, they die, and not in wisdom, i. e., without having learnt wisdom from God's providential dispensations, and without having recognized the vanity of their own life, and without being conscious of their sinfulness in His sight ; therefore they die miserably. Cp. xxxvi. 12. Prov. v. 23 ; x. 21.

CH. V. 1. to which of the saints] The angels. Cp. xv. 15. Deut. xxxiii. 2. Jude 14 ; and so Sept., *Vatablus*, *Mercer*, *Ewald*, *Hirzel*, *Delitzsch*. See Bp. Pearson on the Creed, Art. ix. p. 352, note. To which of the Angels wilt thou resort by prayer, that they may keep thee ? All such invocations are vain, for even the Angels themselves are not pure in God's sight (iv. 18).

2. For wrath] Far from being helped by such folly as that of supposing that thou canst be profited by invoking the Angels as thy protectors against God's just anger, thou wilt rather bring down more punishment from Him who is a jealous God, by such an appeal to them, which is prompted by thy impatient wrath

and indignation against God. Cp. below, on Col. ii. 18, on the worship of Angels.

— the foolish man] Heb. *evil*, which implies moral guilt : cp. Prov. xiv. 9 ; xix. 3. Gesen. 19.

— the silly one] Heb. *potheh*, one who is credulous, and yields easily to temptation : cp. Prov. ix. 13—18 ; xiv. 16.

3. I cursed his habitation] Which lately I had blessed.

4. in the gate] Being there condemned by the judges, who sit in the gate : cp. xxxi. 21. Prov. xxii. 22.

5. Whose harvest—substance] Such is the desolation of the wicked and his children.

— Whose harvest the hungry eateth up, and taketh it even out of the thorns] Although it be girt about by a hedge to protect it, it will be plundered. Another interpretation is given by Dr. Thomson (L. and B. 348), who supposes that it means, they would make a clear riddance, even of the whole harvest.

— And the robber] Rather, the thirsty pant for their substance. The word rendered robber is *tsammim*, and occurs again in xviii. 9, where it is also rendered robber, in our version ; but this is a doubtful translation ; see Gesen. 712, who renders the words, and destruction (properly a snare or gin) pants for their wealth ; and so Hirzel, Delitzsch, and Fuerst. Ewald translates it, and the thirsty long for their substance ; and so Rosenmüller ; Ebrard and others translate it, and the starving panteth for his wealth.

6. Although affliction] Rather, For affliction does not spring forth out of the dust, but is due to man's own wickedness. Eliphaz leaves Job to make the application of this, and other sayings of his, to himself.

7. Yet] Or rather, however : Sept., *Ewald*, *Hirzel*.

— the sparks] Literally, sons of the coal. Cp. below, xli. 20, and Lam. iii. 13, where arrows are called sons of the bow.

8. I would seek unto God] The pronoun I is emphatic in the original—whatever others may do, I would seek to God, not to the Angels (v. 1).

g ch. 28. 26.
Ps. 65. 9, 10. &
147. 8.
Jer. 5. 24. &
10. 13. & 51. 16.
Acts 14. 17.
† Heb. *outplaces*.
h 1 Sam. 2. 7.
Ps. 113. 7.
i Neh. 4. 15.
Ps. 33. 10.
Isa. 8. 10.
|| Or, *cannot*
perform any
thing.
k Ps. 9. 15.
1 Cor. 3. 19.

l Deut. 28. 29.
Isa. 59. 10.
Amos 8. 9.
|| Or, *run into*.
m Ps. 35. 10.

n 1 Sam. 2. 9.
Ps. 107. 42.

o Ps. 94. 12.
Prov. 3. 11, 12.
Heb. 12. 5.
James 1. 12.
Rev. 3. 19.
p Deut. 32. 39.
1 Sam. 2. 6.
Isa. 30. 26.
Hos. 6. 1.
q Ps. 34. 19. &
91. 3.
Prov. 24. 16.
1 Cor. 10. 13.
r Ps. 91. 10.
s Ps. 33. 19. &
37. 19.
† Heb. *from the*
hands.
t Ps. 31. 20.
|| Or, *when the*
tongue scourgeth.

u Isa. 11. 9. &
35. 9. & 65. 25.
Ezek. 34. 25.

- 10 ^g Who giveth rain upon the earth,
And sendeth waters upon the † fields,
11 ^h To set up on high those that be low;
That those which mourn may be exalted to safety.
12 ⁱ He disappointeth the devices of the crafty,
So that their hands || cannot perform *their* enterprise.
13 ^k He taketh the wise in their own craftiness:
And the counsel of the froward is carried headlong.
14 ^l They || meet with darkness in the daytime,
And grope in the noonday as in the night.
15 But ^m he saveth the poor from the sword,
From their mouth, and from the hand of the mighty.
16 ⁿ So the poor hath hope,
And Iniquity stoppeth her mouth.

17 ^o Behold, happy *is* the man whom God correcteth:
Therefore despise not thou the chastening of the Almighty:
18 ^p For he maketh sore, and bindeth up:
He woundeth, and his hands make whole.
19 ^q He shall deliver thee in six troubles,
Yea, in seven ^r there shall no evil touch thee.
20 ^s In famine he shall redeem thee from death,
And in war † from the power of the sword.
21 ^t Thou shalt be hid || from the scourge of the tongue,
Neither shalt thou be afraid of destruction when it cometh.
22 At destruction and famine thou shalt laugh;
^u Neither shalt thou be afraid of the beasts of the earth;

10. *Who giveth rain*] Genial showers, specially felt to be signs of God's love, in the deserts of Edom and Arabia.
— *the fields*] Literally, *the faces of the broad places*. Eliphaz rightly declares that God's Omnipotence in the natural world suggests a lesson of awe for His doings in the moral world.

12. *enterprise*] Heb. *tushiyah*, a word found rarely except in the Book of Job (vi. 13; xi. 6; xii. 16; xxvi. 3; xxx. 22), and Proverbs (ii. 7; iii. 21; viii. 14; xviii. 1); once in Isaiah (xxviii. 29); once in Micah (vi. 9). It is supposed by many modern philologists (*Umbreit, Hirzel, Delitzsch*) to be derived from *gash*, essence, substance, connected with *yashah*, to stand upright (*Gesen.* 371, 372. 860), and thence to signify what remains firm, as counsel, wisdom, strength, substance.

13. *He taketh the wise in their own craftiness*] These words are quoted by St. Paul (who deserts the *Sept.* here) in 1 Cor. iii. 19, with the introductory formula, "*It is written.*"

It has hence been inferred by some recent critics, that St. Paul approves all that Eliphaz says. But this is an erroneous deduction. It is true that St. Paul accepted the entire Book of Job as divinely inspired Scripture; that is, as written by the Holy Spirit for our learning. And, therefore, he might fitly quote any sentence in it with this preamble, "*It is written.*" The record of the speeches of Eliphaz, and even of Satan himself (i. 9. 11; ii. 2, 4, 5), is a true and divinely inspired record; and, therefore, may rightly be called "*Scripture.*" In the present instance, St. Paul not only quotes this saying of Eliphaz as *Scripture*, but sets his seal of approval upon it; which he certainly would not have done upon any thing that Satan says in this portion of Scripture; nor upon much that Eliphaz says, inasmuch as God Himself, in this self-same portion of Scripture, blames Eliphaz: see xlii. 7.

On God's dealings in taking the wise in their craftiness, see *Bp. Sanderson*, Sermon v. 329. Sermon on Prov. xix. 21.

15. *from the sword*] Heb. *me-cherab*. Some would read *machorab*, the *hophal* participle from *charab*, to lay waste

(so *Cappellus*, and *Ewald*), and thus a more perfect parallelism might seem to be attained in the two members of this verse; but the reading of the text is preferable; cp. *Delitzsch*, p. 66, who supposes that the *sword* is regarded by the writer as going out of the mouth of the oppressor: cp. Ps. lvii. 6; lxiv. 3.

16. *Iniquity*] Personified here.

17—26. *Behold, happy*] Literally, *Lo! blessings of the man, &c.* Cp. Ps. i. 1, and the divine Beatitudes (*Matt.* v. 1—12).

This portion of the speech of Eliphaz is remarkable for its beauty, and is cited by *S. Clement* (ad Corinth. 56). Still, however, he looks on Job as a sinner punished by God in anger; he does not offer him any word of compassion, nor penetrate into the inner meanings of afflictions as sent by God in love; he does not recognize their purifying and spiritualizing influence on the human heart; he sees in them a fire that scorches and burns, not one that refines and clarifies, as the furnace refines silver (1 Pet. i. 6; iv. 19); he does not rise to that higher view of human affliction which is revealed in both Testaments. See Deut. viii. 5. Prov. iii. 12. Jer. x. 24; xxix. 11. 1 Cor. xi. 32. Heb. xii. 6. James i. 12. Rev. iii. 19; and above, on iv. 1.

What Job needed was this: God chastened him in order to wean him from self-righteousness, and to bring him nearer to Himself. This end was attained; and *that* was Job's deliverance; not a mere temporal deliverance, but a spiritual deliverance; a deliverance from self-reliance, and a turning of the heart from himself to God, and a cleaving of his whole soul to Him. See below, on xlii. 10—12.

— *the Almighty*] Heb. *Shaddai*.

21. *Thou shalt be hid from the scourge of the tongue*] Literally, *at the scourge of the tongue thou wilt be hid*; that is, when the scourge of the tongue is lashing itself, it will not touch thee. Cp. Ps. xxxi. 20, and *Isa.* xxviii. 15.

22. *shalt laugh*] Cp. xli. 29, "He laugheth at the shaking of the spear;" and 2 Kings xix. 21, where the daughter of Zion is described as laughing at the besieging army of Assyria.

- 23 * For thou shalt be in league with the stones of the field :
And the beasts of the field shall be at peace with thee.
- 24 And thou shalt know || that thy tabernacle *shall be* in peace ;
And thou shalt visit thy habitation, and shalt not || sin.
- 25 Thou shalt know also that † thy seed *shall be* || great,
And thine offspring * as the grass of the earth.
- 26 * Thou shalt come to *thy* grave in a full age,
Like as a shock of corn † cometh in in his season.
- 27 Lo this, we have ^b searched it, so it is ;
Hear it, and know thou *it* † for thy good.
- VI. 1 But Job answered and said,
- 2 Oh that my grief were thoroughly weighed,
And my calamity † laid in the balances together !
- 3 For now it would be heavier * than the sand of the sea :
Therefore || my words are swallowed up.
- 4 ^b For the arrows of the Almighty *are* within me,
The poison whereof drinketh up my spirit :
* The terrors of God do set themselves in array against me.
- 5 Doth the wild ass bray † when he hath grass ?
Or loweth the ox over his fodder ?
- 6 Can that which is unsavoury be eaten without salt ?
Or is there *any* taste in the white of an egg ?
- 7 The things *that* my soul refused to touch
Are as my sorrowful meat.
- 8 Oh that I might have my request ;
And that God would grant *me* † the thing that I long for !
- 9 Even ^a that it would please God to destroy me ;
That he would let loose his hand, and cut me off !

x Ps. 91. 12.
Hos. 2. 18.

|| Or, *that peace*
is thy tabernacle.
|| Or, *err.*

y Ps. 112. 2.
|| Or, *much.*
z Ps. 72. 16.

a Prov. 9. 11. &
10. 27.
† Heb. *ascendeth.*

b Ps. 111. 2.

† Heb. *for thyself,*
Prov. 9. 12.

† Heb. *lifted up.*

a Prov. 27. 3.

|| That is, *I want*
words to express
my grief,
Ps. 77. 4.
b Ps. 38. 2.

c Ps. 38. 15, 16.

† Heb. *at grass.*

† Heb. *my ex-*
pectation.

d 1 Kings 19. 4.

23. *thou shalt be in league with the stones—the beasts of the field*] Even the stones, which are a hindrance to fruitfulness in other men's lands (Isa. v. 2. Matt. xiii. 5), and even the wild beasts, which devour their flocks, shall be at league with thee (cp. Isa. xi. 6—8. Hos. ii. 20). Here is a vision of the past happiness of Man in Paradise, and of the condition of the Second Adam in the wilderness (Mark i. 13), and of the future bliss of the Church of Christ: see Isa. xi. 5—9.

24. *thou shalt know that thy tabernacle shall be in peace*] Literally and more emphatically, *thou shalt know that thy tent is peace*. Cp. Isa. lx. 17. Micah v. 5, where *persons* are strongly and beautifully characterized by the abstract word *Peace*—all summed up in Christ (Eph. ii. 14).

— *thou shalt visit thy habitation, and shalt not sin*] Rather, *thou shalt visit thy homestead and pasture, and miss nothing there*. Not one of thy cattle, sheep, or lambs will be missing; thou wilt leave them in security, and when thou comest to inspect them, thou wilt find them all; no damage will be done to thy substance, even when thou art absent from it; for God will watch over it. On the meaning of the word *naach*, pasture and homestead, where flocks lie down and rest, see Gesen. 538. Cp. Hos. ix. 13; and on the word *chata*, to miss, see Gesen. 271.

26. *Like as a shock of corn cometh in*] Rather, *cometh up, ascendeth*. The Oriental threshing-floors were usually on lofty hills, that the grain might be more easily winnowed (see on Judg. vi. 8). The carrying of the dead in peace and ripe age to the grave, where others are gathered already, is happily compared to the bringing up of a ripe sheaf to the threshing-floor, where other sheaves are lying.

CH. VI. 2. *Oh that my grief*] Rather, *my wrath*; Heb. *caas*, the word used by Eliphaz in v. 2, to which Job here re-

plies. Thou accusest me of *wrath* against God; Oh that my wrath were duly weighed! Oh that my *wrath* were put in one scale, and my *calamity* in another! it would then be found that it was not excessive. Cp. xxiii. 2, "My stroke is heavier than my groaning." The word *caas* occurs only in this Book.

3. *Therefore my words are swallowed up*] Rather, *therefore my words were hasty* (see Gesen. 440, and so Sept., Ewald, Hirzel, Carey, Delitzsch). Job candidly owns that he had spoken rashly.

4. *the arrows of the Almighty*] Cp. Deut. xxxii. 23. Ps. xxxviii. 3; xci. 5. Ezek. v. 16. Zech. ix. 14.

5. *Doth the wild ass bray*] Even irrational creatures are contented when free from pain; how much more would I be, if I were not racked by it!

6. *of an egg*] Heb. *challamuth*, found only here; and supposed to mean either *purslain*, an insipid herb (so Arabic), or *yolk of an egg* (*Targum*). Cp. Gesen. 282. And the original words (*rir challamuth*) signify either broth of purslain, or white of an egg. The sense is, men loathe even what is insipid to the palate; how much more may I loathe what I now suffer, which is excruciating both to body and soul.

7. *The things—meat*] *They are loathsome things of my food* (Gesen. 192, and so Delitzsch; cp. Ewald, p. 106), they come in and taint all my daily food, as with a nauseous poison; indeed, they are my food: cp. Ps. cii. 9.

8. *Oh that*] Literally, *who will give?* See on xix. 23.

9. *that it would please God to destroy me*] Job's friends flattered him with promises of restoration to health and prosperity if he would repent (v. 17—26); but Job himself had abandoned all hope of such restoration *in this life*. He desires death as his only haven of peace (cp. xiv. 13; xvii. 11—16). This throws light on the grand passage (xix. 25—27).

- 10 Then should I yet have comfort ;
 Yea, I would harden myself in sorrow : let him not spare ;
 For ° I have not concealed the words of ' the Holy One.
- 11 What is my strength, that I should hope ?
 And what is mine end, that I should prolong my life ?
- 12 Is my strength the strength of stones ?
 Or is my flesh † of brass ?
- 13 Is not my help in me ?
 And is wisdom driven quite from me ?
- 14 † † To him that is afflicted pity *should be shewed* from his friend ;
 But he forsaketh the fear of the Almighty.
- 15 ^h My brethren have dealt deceitfully as a brook,
 And ⁱ as the stream of brooks they pass away ;
- 16 Which are blackish by reason of the ice,
 And wherein the snow is hid :
- 17 What time they wax warm, † they vanish :
 † When it is hot, they are † consumed out of their place.
- 18 The paths of their way are turned aside,
 They go to nothing, and perish.
- 19 The troops of ^k Tema looked,
 The companies of ^l Sheba waited for them ;
- 20 They were ^m confounded because they had hoped ;
 They came thither, and were ashamed.
- 21 || For now ⁿ ye are † nothing ;
 Ye see my casting down, and ° are afraid.

e Acts 20. 20.
 f Lev. 19. 2.
 Isa. 57. 15.
 Hos. 11. 9.

† Heb. *brassen* ?

† Heb. *To him that melteth.*
 g Prov. 17. 17.

h Ps. 38. 11. & 41. 9.

i Jer. 15. 18.

† Heb. *they are cut off.*
 † Heb. *in the heat thereof.*
 † Heb. *extinguished.*

k Gen. 25. 15.
 l i Kings 10. 1.
 Ps. 72. 10.
 Ezek. 27. 22, 23.
 m Jer. 14. 3.

|| Or, *For now ye are like to them.*
 Heb. *to it.*
 n ch 13. 4.
 † Heb. *not.*
 o Ps. 38. 11

10. *Then should I yet have comfort*] A clear assertion of belief in a life to come: cp. xix. 23—27.

— *I would harden myself*] Rather, *I would exult* (see Sept., Vulg.; Carey, 205; Gesen. 587; Delitzsch, 73) in sorrow, which He (God) does not stint—that is, unlimited sorrow.

— *For I have not concealed*] I have not disowned and transgressed the commands of the Holy One (cp. Ps. xl. 9, 10). Here was Job's source of comfort in affliction; and thus he replies to the imputations of Eliphaz (iv. 7).

11. *that I should prolong my life.*] Or, that I should patiently endure (Vulg.).

12. *Is my strength*] Rather, *Is the strength of stones, mine?* Do I possess it?

13. *Is not my help*] Rather, *Is it not so that there is no hope left in me, and that succour is fled from me?* (Cp. Gesen. 860; Carey, 206; Hirzel, 40; Delitzsch, 74.)

14. *To him that is afflicted*] *To him that is dissolved* (with grief) *pity from his friend is due.* I am not made of stone and brass (v. 12), but am melting away like wax (cp. Ps. xxii. 14), and therefore have a claim to compassion from you, my friends (cp. Gal. vi. 1).

— *But he forsaketh*] Or, *otherwise he will forsake the fear of the Almighty*, he will fall away from God, in despair (Schwurer, Delitzsch). The *vau* in this verse may signify *otherwise* (Gesen., § 127). Others render the words thus; “*And to him who will forsake the fear of the Almighty.*” So Hirzel (p. 41), who compares Isa. v. 8 for this construction.

But the former rendering is preferable, it being thus represented, *and he will forsake the fear of the Almighty*, i. e. if he does not receive pity from his friend. Some have supposed that two lines have fallen out here; but this is not probable (cp. Delitzsch).

15. *My brethren*] He calls them not only friends, but *brethren*—*as a brook*] A torrent or wady in the desert. This Oriental figure is adopted in the Epistle to the Hebrews to describe instability in religious belief: see on Heb. ii. 1.

18. *The paths of their way*] This is applied by many recent expositors (as Ewald, Lee, Carey, Hirzel, Schlottman) to the itinerant caravans mentioned in the next verse, and *not to the brooks*: but this interpretation, which is not supported by the

ancient Versions, seems questionable, and would impair the force and beauty, with which the troops or caravans of Tema and Sheba are afterwards introduced, looking wistfully for the water of the deceitful torrents, in the parching heat of summer, and finding none; and the words which follow, *they go to nothing and perish*, are more applicable to the *brooks* mentioned before, than to the *caravans* subsequently described as looking eagerly for water.

19. *The troops of Tema—the companies of Sheba*] Tema was the ninth son of Ishmael (Gen. xxv. 15), and the territory so called is described by Isaiah as near Kedar (xx. 14). The caravans of travellers and of merchants of Tema (probably situated on the road between Damascus and Mecca) and of Sheba (see i. 15), in South Arabia (like those of the Midianites which were going down to Egypt, and bought Joseph of his brethren, Gen. xxxvii. 28), came when the summer was hot, and when they were parched with thirst, to these torrent-beds, which in the winter had been swollen with water; and they found that they were dried up; and turned away in disappointment, shame, and despair. So (says Job) I looked to you, my friends, for refreshment in my distress, but I find none, and am confounded.

For some interesting illustrations of this comparison, see Dr. Thomson, *The Land and Book*, p. 488. The sublime passage of the poet Thomson (*Seasons*, Summer, 980), in which he describes the streets of Cairo anxiously expecting the arrival of the caravan, which had perished in the storm—a passage cited by a recent poet as one of the noblest efforts of imagination, appears to have been suggested by the words of Job here:

“ — In Cairo's crowded streets
 The impatient merchant wondering waits in vain,
 And Mecca saddens at the long delay.”

21. *For now ye are nothing*] I am disappointed by you, my friends, from whom I had hoped for much comfort, and in whom I find none.

— *Ye see my casting down, and are afraid*] Rather, *ye see affliction, and shrink from it* (as the Priest and Levite did in the parable, Luke x. 32), instead of succouring it, as the Samaritans did.

- 22 Did I say, Bring unto me ?
Or, Give a reward for me of your substance ?
23 Or, Deliver me from the enemy's hand ?
Or, Redeem me from the hand of the mighty ?
24 Teach me, and I will hold my tongue :
And cause me to understand wherein I have erred.
25 How forcible are right words !
But what doth your arguing reprove ?
26 Do ye imagine to reprove words,
And the speeches of one that is desperate, *which are* as wind ?
27 Yea, † ye overwhelm the fatherless,
And ye ^p dig a pit for your friend.
28 Now therefore be content, look upon me ;
For it is † evident unto you if I lie.
29 ^a Return, I pray you, let it not be iniquity ;
Yea, return again, my righteousness is || in it.
30 Is there iniquity in my tongue ?
Cannot † my taste discern perverse things ?

† Heb. ye cause
to fall upon.
p Ps. 57. 6.

† Heb. before
your face.
q ch. 17. 10.

‡ That is, in this
matter.

† Heb. my palate,
ch. 12. 11. &
34. 3.

‡ Or, a warfare.
a ch. 14. 5, 13, 14.
Ps. 39. 4.

† Heb. gapeth
after.

b See ch. 29. 2.

c Deut. 28. 67.
ch. 17. 12.

VII. ¹ Is there not || ^a an appointed time to man upon earth ?

- Are not his days also like the days of an hireling ?
2 As a servant † earnestly desireth the shadow,
And as an hireling looketh for the reward of his work :
3 So am I made to possess ^b months of vanity,
And wearisome nights are appointed to me.
4 ^c When I lie down, I say,

22. Did I say, Bring unto me ?] Did I ask for gifts from you ? No ; I only hoped for kind words—but these are denied me. The touching words of the most pathetic of Latin poets may suggest themselves to the reader :—

“ Male est, Cornifici, tuo Catullo . . .
Male est mehercule et laboriosè,
Magisque et magis in dies et horas.
Quem tu, quod minimum facillimumque est,
Quà solatus es allocutione ?
Paulum quod lubet allocutionis
Mæstius lacrimis Simonideis.”—(Catull. xxxvi.)

But how much more may we be reminded of the heart-rending appeal of the Divine Sufferer,—the Antitype of Job :

“ Is it nothing to you, all ye that pass by ? Behold, and see if there be any sorrow like unto My sorrow ” (Lam. i. 12), and “ I am become a stranger unto My brethren ; even an alien unto My mother's children. My lovers and friends hast Thou put away from Me, and hid Mine acquaintance out of My sight ” (Ps. lxi. 8 ; lxxxviii. 18).

25. How forcible] Or, how soft ! or how sweet ! (Schultens, Rosenm., Ewald.) See Fuerst, 870, under the verb *marats* (the same as *malats*). Cp. Ps. cxix. 103. The rendering in the text is approved by Gesen. 511.

— But what doth your arguing reprove ?] Or, what does reproving reprove ? What good does harsh language do ? (See Gesen. 847 : cp. xl. 2.)

26. Do ye imagine to reprove words] Will ye make me an offender for a word ? will ye not judge me according to my actions ? I grant that my words may be hasty (see on vi. 3) ; what wonder is it, that the words of one who is racked by pain, as I am, should be passionate and empty, like the wind ? Cp. Gesen. 326.

This avowal is the clue to the right interpretation of Job's speeches. We are not to expect perfect consistency in them. He is distracted by suffering, and tossed to and fro by conflicting passions, hope and trust alternating with fear and despondency ; and his words partake of this changeful character. But with all his fluctuations, he never loses his faith in God ;

though the light of the Divine countenance seems sometimes to be hidden behind a dark cloud, yet Job's faith pierces the cloud and beholds his Redeemer. Cp. xix. 23—27.

27. Yea, ye overwhelm the fatherless] Rather, ye cast lots for the fatherless, as if they were a prey taken by you in war. See 1 Sam. xiv. 42. 2 Kings iv. 1. 1 Chron. xxvi. 13, 14. Jonah i. 7. Nahum iii. 10 : cp. Gesen. 557, 558 ; Lee, Delitzsch.

— ye dig] This rendering is approved by Gesen. 413 : cp. below, xli. 6, where the same phrase occurs. But the word here used (*carah*) signifies to trade, as well as to dig (see Deut. ii. 6. Hos. iii. 2), and it may mean, Will ye traffic with me, as if I were mere merchandise ? This seems to suit the context best, and is confirmed by the parallel place in xli. 6 : Will ye cast lots for me, as if I were a bond-slave ? Will ye trade with me (as Joseph was sold to the Midianites by his brethren) ? Cp. Ewald, Hirzel, and Delitzsch.

28. Now therefore be content, look upon me] Or, Now therefore, if you will, look upon me : examine me well. I do not decline your scrutiny.

— For it is evident] Rather, for I will not lie to your face.

29. Return, I pray you] Turn back to the way of reason and charity, and do not be unjust to me. Return to your former selves, and look at my former life, and you will find my righteousness there. Cp. below, ch. xxix., where this thought is expanded by Job into a full apology for himself.

CH. VII. 1. an appointed time] Rather, forced service, drudgery, villein-socage ; literally, service in war, but here the word used, *tsaba*, means pressed service : cp. Isa. xl. 2. The Vulgate takes it literally, service in war, “ militia,” and so Targum, Pfeiffer, Schultens, Lee, Carey, Delitzsch ; and this rendering has much support from the New Testament. Cp. 1 Tim. i. 18. 2 Tim. ii. 4.

2. the shadow] of evening.

3. are appointed to me] Are counted out to me.

4. When I lie down, I say] Cp. Deut. xxviii. 67, and Æschylus, Prom. Vinc. 23—26. It may be here suggested,

† Heb. *the evening*
be measured?

d Isa. 14. 11.

e ch. 9. 25. &
16. 22. & 17. 11.
Ps. 90. 6. &
102. 11. &
103. 15. &
144. 4.
Isa. 38. 12. &
40. 6.
James 4. 14.
† Ps. 78. 39. &
89. 47.
† Heb. *shall not*
return.
‡ *to see, that is,*
to enjoy.
g ch. 20. 9.
‡ That is, *I can*
live no longer.
h 2 Sam. 12. 23.

i ch. 8. 18. &
20. 9.
Ps. 103. 16.
k Ps. 39. 1, 9. &
40. 9.

l 1 Sam. 1. 10.
ch. 10. 1.

m ch. 9. 27.

† Heb. *than my*
bones.
n ch. 10. 1.

o ch. 10. 20. &
14. 6.
Ps. 39. 13.
p Ps. 63. 9.
q Ps. 8. 4. &
144. 3.
Heb. 2. 6.

When shall I arise, and † the night be gone?
And I am full of tossings to and fro unto the dawning of the day.

⁵ My flesh is ^d clothed with worms and clods of dust;
My skin is broken, and become loathsome.

⁶ * My days are swifter than a weaver's shuttle,
And are spent without hope.

⁷ O remember that 'my life is wind:
Mine eye † shall no more || see good.

⁸ ‡ The eye of him that hath seen me shall see me no more:
Thine eyes are upon me, and || I am not.

⁹ As the cloud is consumed and vanisheth away:
So ^h he that goeth down to the grave shall come up no more.

¹⁰ He shall return no more to his house,
'Neither shall his place know him any more.

¹¹ Therefore I will ^k not refrain my mouth;
I will speak in the anguish of my spirit;
I will ^l complain in the bitterness of my soul.

¹² Am I a sea, or a whale,
That thou settest a watch over me?

¹³ ^m When I say, My bed shall comfort me,
My couch shall ease my complaint;

¹⁴ Then thou scarest me with dreams,
And terrifiest me through visions:

¹⁵ So that my soul chooseth strangling,
And death rather † than my life.

¹⁶ ^a I loathe it; I would not live alway:
° Let me alone; for ^p my days are vanity.

¹⁷ ^q What is man, that thou shouldest magnify him?
And that thou shouldest set thine heart upon him?

¹⁸ And *that* thou shouldest visit him every morning,
And try him every moment?

¹⁹ How long wilt thou not depart from me,
Nor let me alone till I swallow down my spittle?

for the consideration of the reader, that the character of Prometheus as drawn by Æschylus offers many points of resemblance, and of contrast also, to that of Job. The same may be said of that of Hamlet, as portrayed by Shakspeare. An analysis of the three characters would serve to bring out, in a clear light, the differences respectively of the three ethical systems to which they belong, and would suggest many important practical and doctrinal inferences. Prometheus is a benefactor to mankind, and suffers, and defies Zeus with Titanic blasphemy; and we lose sight of him chained to the rock, and hurling imprecations against heaven. Job, the God-fearing and upright man, is allowed to be afflicted by Satan; but, though the inward battle rages fiercely for a time, yet he comes forth from it more pure, holy, and glorious; and Job, "the afflicted one," triumphs over Satan, the adversary, even by means of his affliction. The consummation of all is to be seen in Christ on the cross. Cp. the *Christian Remembrancer* for Jan. 1849, p. 174.

— *and the night be gone?* Or rather, perhaps, without an interrogation, and the evening is prolonged, to a weary length. See *De Dieu*, Ewald, *Hirzel*.

⁵. *My skin is broken, and—loathsome*] Rather, it becomes hard, and then bursts; it is crusted over, as with scales, and then they fester and break.

⁹. *the grave*] *Sheol*. See Gen. xxxvii. 35; xlii. 38. Num. xvi. 30. 33, where it is rendered *pit*; Deut. xxxii. 22, where it is rendered *hell*; 1 Sam. ii. 6 (*grave*). 2 Sam. xxii. 6, where

it is rendered *hell*: it signifies literally what is hollow, and subterranean (*Gesen.* 798; *Fuerst*, 1826: cp. *Bp. Pearson* on the Creed, Art. v.).

¹². *Am I a sea, or a whale*] Dost Thou, O God, suppose that I have power, like a sea, to overflow Thee with a flood, and therefore dost Thou set dams against me? *Am I a whale?* Heb. *tannin*, a huge sea-monster (from *tanan*, to extend: *Gesen.* 869). It is supposed by some (as *Gerlach*, *Jahn*, *Hirzel*, *Delitzsch*) that there is a reference here to the overflowings of the river Nile, which is sometimes called a *sea* (Isa. xix. 5), and *oceanus* by *Homer*, and *bahr* by the Egyptians; and to the crocodiles, which come forth from its overflowings, and against which it is necessary to keep guard. Cp. xiii. 27; xli. 1. Ezek. xxix. 3.

¹⁵. *strangling*] Job desires death; but he never—even when he writhes in excruciating anguish—thinks of committing suicide. — *than my life*] Literally, *than my bones*, which are racked with pain. Cp. xix. 20.

¹⁷. *What is man*] Cp. Lam. iii. 23. Ps. viii. 4; cxliv. 3. The devotional turn which is given to this sentiment in those Psalms seems to show that they were written after the Book of Job. Cp. below, on x. 8; and above, *Introduction*.

— *that thou shouldest magnify him*] Here said in irony. Why shouldest thou break a fly upon a wheel?

¹⁹. *not depart*] Not turn away thine indignation.

— *till I swallow down my spittle*] That is, even for a

²⁰ I have sinned; what shall I do unto thee, 'O thou preserver of men?

r Ps. 36. 6.

Why 'hast thou set me as a mark against thee,

s ch. 16. 12.
Ps. 21. 12.
Lam. 3. 12.

So that I am a burden to myself?

²¹ And why dost thou not pardon my transgression,

And take away mine iniquity?

For now shall I sleep in the dust;

And thou shalt seek me in the morning, but I *shall not be*.

VIII. ¹ Then answered Bildad the Shuhite, and said,

² How long wilt thou speak these *things*?

And *how long shall* the words of thy mouth *be like* a strong wind?

³ 'Doth God pervert judgment?

Or doth the Almighty pervert justice?

⁴ If ^b thy children have sinned against him,

And he have cast them away † for their transgression;

⁵ 'If thou wouldst seek unto God betimes,

And make thy supplication to the Almighty;

⁶ If thou wert pure and upright;

Surely now he would awake for thee,

And make the habitation of thy righteousness prosperous.

⁷ Though thy beginning was small,

Yet thy latter end should greatly increase.

⁸ 'For inquire, I pray thee, of the former age,

And prepare thyself to the search of their fathers:

⁹ (For 'we are but of yesterday, and know † nothing,

Because our days upon earth are a shadow:)

¹⁰ Shall not they teach thee, and tell thee,

And utter words out of their heart?

¹¹ Can the rush grow up without mire?

Can the flag grow without water?

¹² 'Whilst it is yet in his greenness, and not cut down,

It withereth before any other herb.

¹³ So are the paths of all that forget God;

And the 'hypocrite's hope shall perish:

a Gen. 18. 25.
Deut. 32. 4.
2 Chron. 19. 7.
ch. 34. 12, 17.
Dan. 9. 14.
Rom. 3. 5.
b ch. 1. 5, 18.
† Heb. *in the hand of their transgression*.
c ch. 5. 8. & 11. 13. & 22. 23. &c.

d Deut. 4. 32. & 32. 7.
ch. 15. 18.

e Gen. 47. 9.
1 Chron. 29. 15.
ch. 7. 6.
Ps. 39. 5. & 102. 11. & 144. 4.
† Heb. *not*.

f Ps. 129. 6.
Jer. 17. 6.

g ch. 11. 20. & 18. 14. & 27. 8.
Ps. 112. 10. Prov. 10. 28.

moment. This is an Arabic proverb, signifying the same thing as the "twinkling of an eye" (*Schultens, Hirzel*).

²⁰. *I have sinned; what shall I do unto thee, O thou preserver of men?* Even suppose *I have sinned*. This is put hypothetically (*Sept., Vulg., Syriac, Arabic, Gesen., Ewald, Hirzel, Delitzsch*). *What shall I do to Thee*, i. e. what harm shall I do to Thee (cp. xxxv. 6), *Thou observer of men*; Thou Who markest all my failings (v. 12), and spiest out all my sins? (Cp. Ps. cxxx. 8.) See *Castalio, Piscator, Gesen.* 563, *Delitzsch*, and others.

— *a mark*] A butt for all thy assaults; a target for all thy arrows. Cp. vi. 4; and below, xvi. 12, 13.

CH. VIII. 4. *If thy children*] Bildad insinuates that Job's children have been destroyed by God for their sins (i. 19).

— *And he have cast them*] Then, or accordingly, he has taken them away by the hand of their sin; their sin is the hand which caused their death.

⁵. *If thou wouldst seek unto God betimes*] If, Job, thou wilt go early in the morning to God, and pray to Him, and if thou wilt be pure and upright, He will awake and deliver thee. As if Job had not risen up early in the morning to pray to God for his sons! See i. 5.

⁹. *we are—of yesterday*] Here appears to be a reference to a

decline from patriarchal longevity; similar to the plaintive speech of Jacob (Gen. xlvii. 9: cp. below, on xlii. 16).

¹¹. *Can the rush grow up without mire?*] Can the papyrus of the Nile grow up without the slime of the river? The *rush*, Heb. *gomé*, papyrus cyperus, mentioned in the history of the childhood of Moses. See above, on Exod. ii. 3. Perhaps in this passage (vv. 11—19) Bildad is reciting a stanza of some ancient poem of those bygone days to which he has appealed (v. 8, *Lee, Carey*: cp. below, xv. 20).

— *the flag*] Heb. *achu*, the reed-grass of the Nile, mentioned in the Pentateuch in the history of Pharaoh's dream; see above, on Gen. xli. 2. 8. It occurs only in this passage and in those two places of Genesis.

As the papyrus and reed-grass of the Nile wither suddenly, and are dried up, unless they are supplied with slime and water, so evil men are blasted in a moment.

¹³. *the hypocrite's*] Heb. *chaneph*; rather, the *ungodly* or *profane* person (see *Gesen.* 293). The word *chaneph* is always rendered *hypocrite* in our Version of the Book of Job (see xiii. 16; xv. 34; xvii. 8; xx. 5; xxvii. 8; xxxiv. 30; xxxvi. 13), which is to be regretted; for it is not a pretence of piety, nor a dissimulation of impiety, which is properly expressed by this word. Indeed our Translators never render the cognate verb *chaneph* by to *play the hypocrite*, but always by to be *defiled*,

- 14 Whose hope shall be cut off,
And whose trust shall be † a spider's web.
† Heb. a spider's house, Isa. 59. 5, 6.
h ch. 27. 18.
- 15 ^a He shall lean upon his house, but it shall not stand :
He shall hold it fast, but it shall not endure.
- 16 He is green before the sun,
And his branch shooteth forth in his garden.
- 17 His roots are wrapped about the heap,
And seeth the place of stones.
- 18 ⁱ If he destroy him from his place,
Then it shall deny him, saying, I have not seen thee.
† ch. 7. 10. & 20. 9.
Ps. 37. 36.
- 19 Behold, this is the joy of his way,
And ^k out of the earth shall others grow.
k Ps. 113. 7.
- 20 Behold, God will not cast away a perfect man,
Neither will he † help the evil doers :
† Heb. take the ungodly by the hand.
- 21 Till he fill thy mouth with laughing, and thy lips with † rejoicing.
† Heb. shouting for joy.
l Ps. 35. 26. & 109. 29.
- 22 They that hate thee shall be ^l clothed with shame ;
And the dwelling place of the wicked † shall come to nought.
† Heb. shall not be.
- IX. ¹ Then Job answered and said,
- ² I know it is so of a truth :
But how should ^a man be just || with God ?
a Ps. 148. 2. Rom. 3. 20. l Or. before God ?
- ³ If he will contend with him,
He cannot answer him one of a thousand.
- ⁴ ^b He is wise in heart, and mighty in strength :
Who hath hardened himself against him, and hath prospered ?
o ch. 26. 5.
- ⁵ Which removeth the mountains, and they know not :
Which overturneth them in his anger.

polluted, profane, or corrupt. See Num. xxxv. 33. Ps. cvi. 38. Isa. xxiv. 5. Jer. iii. 2. 9; xxiii. 11. Micah iv. 11.

14. a spider's web] Literally, a spider's house. The reader may remember the lines of *Paulinus*,—

"Sic, ubi Christus adest nobis, et aranea muro est;
At cui Christus adest, et murus aranea fiet."

16. He is green before the sun] He flourishes full of sap (Heb. *ratob*; *Gesen.* 767) in the light of the sun.

— his branch shooteth forth in his garden] Or, rather, shooteth over his garden; it spreads its luxuriant leaves over the wall; as Joseph is described by Jacob in Gen. xlix. 22, "Joseph is a fruitful bough by a well, whose branches run over the wall," a description which may perhaps have been in Bildad's mind here.

17. His roots are wrapped about the heap] His roots twine themselves about a heap (of stones, Heb. *gal*. See *Gesen.* 169); that is, the ungodly man, who is compared to a thriving and luxuriant tree, whose branches spread beyond the bounds of a garden, may seem to be firmly planted, with his roots woven inextricably into a mound of stones; and yet he will suddenly perish. Cp. Jer. xii. 1, 2.

— seeth the place of stones] Rather, he surveyeth a house of stones; he is like a tree which seems firmly rooted in a heap of stones, and looks down, as it were, with domineering aspect, and a proud consciousness of strength, on a house of stone, in which he appears to be firmly built, as in a marble palace; and yet he will soon be withered and rooted up, and vanish from the face of the earth.

Observe the order of the comparison. The sinner had been first likened to a plant of papyrus, or reed-grass, with its tall green stem and flowery tuft flourishing in the watery slime, but suddenly withered, when the soil, in which it is set, is dried up: he is next compared to a shrub sprouting with fresh leaves, and shooting forth its luxuriant branches mantling over the wall of

the garden; and, lastly, he is likened to something still more robust, to a tree striking its roots downwards into a cairn of stones, and looking down with proud confidence on its house of rock, and seeming to defy the storm. This picture may be illustrated from the Latin poet:—

"Ac velut annoso validam cum robore quercum
Alpini Boreæ nunc hinc nunc flatibus illinc
Erue inter se certant, it stridor, et altè
Consternunt terram concusso stipite frondes;
Ipsa hæret scopulis, et quantum vertice ad auras
Ætherias, tantum radice ad Tartara tendit."

Virg., Georg. iv. 441—446.

18. If he destroy him] That is, when God withers him up. The word *God* is to be supplied as in iii. 20.

— his place—shall deny him] This passage seems to be imitated in Ps. xxxvii. 9, 10. 36, 37.

19. out of the earth shall others grow] Others shall spring up in his stead, out of the soil which he had occupied; his place will be filled up, and no one will miss him.

21. Till he fill thy mouth] That is, if thou art pure and upright (v. 6), God will not cast thee away (v. 20); no, He will uphold thee till he has filled thy mouth with laughter.

22. They that hate thee] This also is imitated in the Psalms (Ps. xxxv. 26; cix. 29; cxxxii. 18).

CH. IX. 2. how should man be just] You have spoken to me of perfectness, and have expected me to attain to it; and have assured me that if I do, I shall be restored to prosperity; but how should man be innocent?

3. He cannot answer him one of a thousand] Man cannot answer one of the thousand questions which God puts to him.

4. Who hath hardened] Who has ever made his own neck stiff, and set up his back against God (2 Chron. xxxvi. 13. Isa. xlviii. 4), and prospered?

5. and they know not: which, &c.] Rather, and they know

- 6 Which ^c shaketh the earth out of her place,
And ^d the pillars thereof tremble ;
- 7 Which commandeth the sun, and it riseth not ;
And sealeth up the stars.
- 8 ^e Which alone spreadeth out the heavens,
And treadeth upon the † waves of the sea.
- 9 ^f Which maketh † Arcturus, Orion, and Pleiades,
And the chambers of the south.
- 10 ^g Which doeth great things past finding out ;
Yea, and wonders without number.
- 11 ^h Lo, he goeth by me, and I see *him* not :
He passeth on also, but I perceive him not.
- 12 ⁱ Behold, he taketh away, † who can hinder him ?
Who will say unto him, What doest thou ?
- 13 ^j If God will not withdraw his anger,
^k The † proud helpers do stoop under him.
- 14 How much less shall I answer him,
And choose out my words to *reason* with him ?
- 15 ^l Whom, though I were righteous, yet would I not answer,
But I would make supplication to my judge.
- 16 If I had called, and he had answered me ;

c Isa. 2. 19, 21.
Hag. 2. 6, 21.
Heb. 12. 26.
d ch. 26. 11.

e Gen. 1. 6.
Ps. 104. 2, 3.
† Heb. *heights*.

f Gen. 1. 16.
ch. 38. 31, &c.
Amos 5. 8.
† Heb. *Ash, Cecil,*
and Cimah.
g ch. 5. 9.
Ps. 71. 15.

h ch. 23. 8, 9, &
33. 14.

i Isa. 45. 9.
Jer. 18. 6.
Rom. 9. 20.
† Heb. *who can*
turn him away ?
ch. 11. 10.

k ch. 26. 12.
Isa. 30. 7.
† Heb. *helpers of*
pride, or,
strength.

l ch. 10. 15.

not, that He (God) overturneth them, &c. There ought to be only a comma after not (so Targum. Cp. Vulg., Ewald, Delitzsch).

6. *shaketh the earth—and the pillars tremble*] Cp. Ps. lxxv. 4; civ. 5. Isa. xlii. 13.

7. *Which commandeth the sun, and it riseth not*] There may be a reference here to the plague of darkness in Egypt (Exod. x. 21. Cp. below, on v. 13, and xxxiv. 20).

8. *treadeth upon the waves of the sea*] So Sept., Vulg., Delitzsch, and others. Some suppose these waves, or heights, to be the clouds, and the sea to be the abyss of ether (so Ewald, Hirzel). See xxxvi. 30, where *sea* is supposed by some to be used in this sense, and cp. Ps. xviii. 11. Nah. i. 3. Hab. iii. 15. But the rendering of the Authorized Version seems preferable. And, perhaps, there is here another reference to the divine workings in the Exodus, when God walked on the sea, and made His people to pass through it. See below, on v. 13, and cp. Hab. iii. 8—15, referring to the Exodus, "Thou, O Lord, didst walk through the sea with thine horses, through the heap of great waters."

ARCTURUS, ORION, PLEIADES.

9. *Arcturus, Orion, and Pleiades*] The Vulg. has "Arcturum, Oriona, et Hyadas;" the Sept. has "Hesperus" instead of Orion. The Hebrew words are *Ash, Cecil, and Cimah*.

The first of these, *Ash*, occurs only here, but is probably the same word as *ayish* in xxxviii. 12, and is perhaps the Ursa Major. It is derived from an Arabic word, signifying to carry; and this constellation is called *bier*, or carriage, by the Arabs; Gr. *Quaça*, "Charles' wain." So Gesen. 659, and Delitzsch; but Fuerst (p. 1045) derives it from *aiish*, to group together.

Cecil occurs also in xxxviii. 31. Amos v. 8. The word properly signifies *fool* (Ps. xlix. 10. Gesen. 407); and this name appears to mark the folly, i.e. the impiety, of the giant hunter Nimrod, who seems to have been worshipped by some in that constellation. Cp. the notes above, on Gen. x. 9; and on Josh. xv. 30, p. 51; and Lee, p. 246. In Homer (Iliad xviii. 485), the Great Bear is coupled with Orion, as here; and Sirius is the hunter's dog (Homer, Iliad xxii. 29, 30).

Cimah occurs also in xxxviii. 31, and Amos v. 8. It properly signifies a cluster, or group, and seems to be rightly identified with the seven stars forming the constellation of the Pleiades (Gesen. 395). Cp. *Eustath.* on Homer (xviii. 485), *Βόρρυ ἀπὸς φαί.* The Persian poets compare the Pleiades to a bouquet of jewels (Delitzsch). The present passage seems to be imitated by the prophet Amos (v. 8), who refers to these

constellations, and to other phenomena of Creation, in heaven, earth, and sea, as proofs of the wisdom and power of the Creator (the LORD is His Name), and thence infers the duty of resorting to Him by prayer.

— *of the south*] As well as of the north, in which Arcturus is.

13. *If God*] The "if" would be better omitted.

RAHAB.

— *The proud helpers*] Literally, helpers of *rahab*. But what does *rahab* mean here?

The most probable opinion seems to be that it is derived from the Hebrew verb *rahab*, to rage (see Gesen. 758; Fuerst, 1283), and signifies *pride*, and is applied to Egypt, on account of its arrogance and impiety, and coupled with Babylon for this reason (Ps. lxxxvii. 3. Cp. lxxxix. 11); and see Isa. li. 9: "O arm of the LORD . . . Art thou not it that hath cut *Rahab*, and wounded the *dragon*?" Compare also the remarkable passage below, xxvi. 12, where (as Fuerst suggests, p. 1283) there is an allusion to the destruction of the host of Egypt in the Red Sea. That destruction seems also to be in the mind of the speaker here: cp. above, on v. 7, and on iii. 14. "The proud helpers," or "helpers of *Rahab*," are described in Isa. xxx. 7, as "the Egyptians," who "shall help in vain, and to no purpose."

The sense, therefore, seems to be, that when God's purpose is to destroy a man, these human helpers, even though they be as proud and powerful as Egypt, are of no use, but will be crushed by Him, as the host of Egypt was overwhelmed in the wave of the Red Sea.

Moses said in his song of victory (Exod. xv. 14), that Palestine, Edom, and Moab, and the Canaanites, would hear of the miracles of the Exodus; and there is no reason for surprise that Job and his friends should report them. Cp. below, on xxxiv. 20.

It seems fanciful to suppose with some (Ewald, Hirzel, Schlottman, Delitzsch), that a reference is made here by Job to ancient mythological legends concerning some heavenly constellations, such as the Balena, and Pristis, or Pristrix, representing sea monsters hostile to God: cp. above, on iii. 8.

15. *Whom, though I were righteous*] *Even though I had right on my side.* Job's feelings towards God are those of fear; he is not yet perfected in love: he looks on God as a mighty King, a stern Judge, an angry Enemy, rather than as a merciful Father. But these feelings pass away at last, and melt into a rapture of penitence, and a vision of faith, and are absorbed in an ecstasy of love (xl. 4, 5; xlii. 2—6).

Yet would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest,
And multiplieth my wounds ^m without cause.

18 He will not suffer me to take my breath,
But filleth me with bitterness.

19 If I speak of strength, lo, he is strong :
And if of judgment, who shall set me a time to plead ?

20 If I justify myself, mine own mouth shall condemn me :
If I say, I am perfect, it shall also prove me perverse.

21 Though I were perfect, yet would I not know my soul :
I would despise my life.

22 This is one thing, therefore I said it,
ⁿ He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly,
He will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked :
^q He covereth the faces of the judges thereof ;
If not, where, and who is he ?

25 Now ^p my days are swifter than a post :
They flee away, they see no good.

26 They are passed away as the [†] || swift ships :
^q As the eagle that hasteth to the prey.

27 ^r If I say, I will forget my complaint,
I will leave off my heaviness, and comfort myself :

28 ^s I am afraid of all my sorrows,
I know that thou ^t wilt not hold me innocent.

29 If I be wicked, why then labour I in vain ?

30 ^u If I wash myself with snow water,
And make my hands never so clean ;

m ch. 2. 3. &
34. 6.

n Eccles. 9. 2, 3.
Ezek. 21. 3.

q 2 Sam. 15. 30.
& 19. 4.
Jer. 14. 4.

p ch. 7. 6, 7.

† Heb. ships of
desire.
|| Or, ships of
Ezek.
q Heb. 1. 8.
r ch. 7. 13.

s Ps. 119. 120.

t Exod. 20. 7.

u Jer. 2. 22.

16. would I not believe] For joy: cp. xxix. 24.

17. he breaketh] Rather, he will crush or would crush me. On the original word see Gen. iii. 15.

19. If I speak of strength, lo, he is strong] If there is an appeal to the strength of the strong (then God's answer will be) "Lo!—here," that is, I am strong.

— who shall set me a time to plead?] This is God's answer. Who shall summon Me into court? Cp. Jer. xlix. 19; 1. 44.

20. it shall also prove] Some render this, He (God) shall prove me perverse. But the authorized rendering is preferable.

21. Though I were perfect] As St. Paul says. See 1 Cor. iv. 4. Cp. Sept. and Vulg., Arabic and Syriac here.

— I would despise my life] Rather, I would loathe my life, and desire its end (cp. vii. 16); or, I would condemn it; that is, would not justify myself: cp. Gesen. 445.

22. This is one thing] Rather, there is one and the same thing to the wicked and righteous. Cp. Eccles. ix. 2; Ezek. xxi. 3. This is Job's reply to the allegation of his friends that the righteous are always rewarded in this life, and that the wicked are always punished, and that his sufferings are the punishments of his sins (cp. iv. 7; viii. 20).

23. He will laugh at the trial of the innocent] At the calamity (Gesen. 489). Job utters nothing more bitter than this in the whole book (S. Jerome).

24. He covereth the faces of the judges] So that they are blind, and do not discern between right and wrong.

— If not] If it is not God (that doeth this), then who (else) is it? He is the Supreme Ruler, therefore this is His Work. Job is here trembling on the brink of imputing evil to God.

22

His very faith in His Omnipotence seems to be driving him to this. He does not yet see Satan in the background, as we do (see i. 12; ii. 7). But God afterwards reminds Job of Satan's existence and power (see below, on xl. 14), and on Job's consequent need of resort, with faith and humility, for help, to God, Who can control Satan, and overrules all his malice and craft, to His own glory and to the good of His servants, and therefore to Job's good, if he cries to God.

25. my days are] Or were; that is, Job's days of prosperity had fled away, as in a moment.

— a post] A courier: see above, on Esther viii. 10.

26. swift ships] Lit. ships of reed or papyrus, Heb. *ebek*: see Isa. xviii. 2; Gesen. 4; Fuerst, 7. Here is another reference to Egypt: cp. on iii. 14. Job gathers images of swiftness from earth (the posts), from water (the light ships of papyrus), and from the air (the eagle), to describe the rapidity with which his days of happiness have passed away. This passage was evidently in the mind of the author of the Book of Wisdom, who has added a fourth figure (the arrow), to describe the rapidity with which human happiness flees away (Wied. v. 9—12).

29. If I] The I is emphatic, and the if would be better omitted. "I am wicked" (ye say, viii. 6), even I, after all my endeavours to be righteous (which even God had approved, i. 1. 8). Why then should I take any more pains to be virtuous, since they are all, it seems, in vain? And then he proceeds to describe God's rigorous demands of such holiness as man cannot attain to. "If Thou wilt be extreme to mark what is done amiss, O Lord, who may abide it?" Ps. cxxx. 8.

30. never so clean] Rather with lye (so Targum), Heb. *dôr*,

- ³¹ Yet shalt thou plunge me in the ditch,
And mine own clothes shall || abhor me.
³² For *he is not a man, as I am, that I should answer him,
And we should come together in judgment.
³³ Neither is there † any || daysman betwixt us,
That might lay his hand upon us both.
³⁴ Let him take his rod away from me,
And let not his fear terrify me :
³⁵ Then would I speak, and not fear him ;
† But it is not so with me.

- X. ¹ My *soul is || weary of my life ;
I will leave my complaint upon myself ;
² I will speak in the bitterness of my soul.
³ I will say unto God, Do not condemn me ;
Shew me wherefore thou contendest with me.
⁴ Is it good unto thee that thou shouldest oppress,
That thou shouldest despise † the work of thine hands,
And shine upon the counsel of the wicked ?
⁵ Hast thou eyes of flesh ?
Or 'seest thou as man seeth ?
⁶ Are thy days as the days of man ?

‡ Or, make me to be abhorred.
x Eccles. 6. 10.
Isa. 45. 9.
Jer. 49. 19.
Rom. 9. 20.
y ver. 19.
† Sam. 2. 25.
† Heb. one that should argue.
‡ Or, umpire.
s ch. 15. 20, 21, 22. & 33. 7.
Ps. 39. 10.

† Heb. but I am not so with myself.
a † Kings 19. 4.
ch. 7. 16.
Jonah 4. 3. 8.
‡ Or, cut off while I live.
b ch. 7. 11.

† Heb. the labour of thine hands,
Ps. 138. 8.
Isa. 64. 8.

c † Sam. 16. 7.

an alkali made from the ashes of sea-weed, and other soapy plants (*Genes.* 138 and 142): cp. *Isa.* i. 25. This language of Job is imitated in *Jeremiah* ii. 22.

³¹ *Yet shalt thou plunge me*] Thou wouldest plunge me. — *shall abhor me*] Though I take off my clothes, and use every effort to wash myself clean, yet it would be in vain; for Thou displayest me as polluted in Thy sight, and as one that has been plunged in the mire, so that my own clothes would loathe me, and shrink, as it were, from being put on: cp. *Jer.* ii. 23. The "clothes" are said to "abhor," as "stones" are said to "cry out," *Luke* xix. 40.

Job here expresses the sense of misery and helplessness which the natural man feels, when he reflects on the omniscience and holiness of God, and on his own sinfulness; and he is thence led to give utterance to that earnest craving which Mankind felt for the Coming of the promised Mediator; a craving satisfied by the Incarnation and Death of Christ, Very God and Very Man, washing us from our sins by His own Blood. See what follows.

THE DAYSMAN.

³³ *any daysman*] Any *arbiter* or *umpire*. The word here used is from the Hebrew verb *yacach*, to be clear or bright, and in *hiphil* to make clear, to argue, to judge. See *xiii.* 10. 15; *xix.* 6; *xxxii.* 12; *xxxiii.* 19; and *Genes.* 348. The English word *daysman* is derived from his presence in court at the day fixed, the "dies dictus," for the trial; and the Daysman, of whom Job here prophesies, is He Who alone can avail for our justification and acquittal at the Great Day.

Several MSS. read *us* (Oh, that) here for *lo* (not), Oh, that there were a daysman between us! This is remarkable; and this prayer is fulfilled in Christ.

— *That might lay his hand upon us both*] Lay his hand on us both, as a sign of His power over us both; and also with a view of mediating between us, and reconciling us. When we remember, that the Book of Job is full of mysteries, and that (as all the ancient Fathers say) Job often prophesies of things future, we cannot refrain from applying these remarkable words to the "One Mediator between God and men, the Man CHRIST JESUS" (1 Tim. ii. 5), Who, being One Person, and having two natures, the divine and human, touches both God and Man, and *lays His hand* on both, and brings them together, and so makes an Atonement. Cp. *Heb.* ii. 6; *ix.* 15. In the words of *Theodoret* (on 1 Tim. ii. 5), "As a person, who desires to reconcile two contending parties, places himself between them, and lays one of his hands on one party, and the other hand on the other party, and thus unites them both by

means of himself, so Christ, by joining the Human Nature to the Divine in His own Person, has united God and Man in an indissoluble bond of peace."

S. Gregory says (p. 316), "The holy Patriarch Job, contemplating the sins of man, and the wrath of God against sin, prays for a Mediator, who is both God and Man. He beholds Him from afar, and longs for a Redeemer, who may lay His hands on both. Christ came and fulfilled this prayer: 'Manum suam in ambobus posuit, quia unde reum hominem recta docuit, inde iratum Judicem placavit;' and as *S. Augustine* (*De Civitate Dei*, ix. c. 15, et 17) speaks, "Querendus Mediator est, qui non solum homo sit, sed et Deus;" and (*contra Felicianum*), "The nature of the Mediator is not only one, lest the Mediatorial dispensation should be destroyed, and lest He should be called either only Son of God, or only Son of Man;" He is both. And again (in *Ps. ciii.*), *S. Augustine* says, referring to these words of Job, "Job desired to see Christ; Arbitrum desiderabat. Quid est Arbitr? Medius ad componendum causam. Nonne inimici eramus Dei, et malam causam habebamus adversus Deum? Quis finiret malam causam, nisi Ille Medius Arbitr, de Quo dicit Apostolus, Unus Mediator Dei et hominum homo Christus Jesus," &c. (1 Tim. ii. 5). "Dicit alio loco, 'Inter duos Mediator'" (*Gal.* iii. 20). "Si non homo (esset Christus) non (esset) Mediator, quia æqualis Patri Deus. Mediator est, quia homo. Ut sit Mediator, descendat a superiore ad inferiorem; faciat quod ait Apostolus, Semetipsum exanimavit, &c. (*Phil.* ii. 7); fundat sanguinem suum, deleat chirographum nostrum, componat inter nos et Deum." Cp. *Pineda*, p. 296. The reader is requested to refer to what has been said above, in the note on *Exod.* xvii. 16, with regard to the prophetic words of Moses, concerning "the hand on the throne of the Lord." The hand of Christ, God and Man, is on the throne of God, and on our heads also, and reconciles both. The words of the Spirit speaking by Job, seem to be a following up of His words speaking by Moses.

³⁵ *But it is not so with me*] Rather, for I am not so with myself; that is, I need some one to mediate with God for me. I cannot plead for myself. I am not able to approach Him. These three verses represent the condition of Human Nature in its relation to God, before the Incarnation of Christ.

CH. X. 1. *I will leave my complaint upon myself*] Rather, I will freely let loose my complaint. I will let it flow freely from me, as a stream gushes up from a fountain.

4. *Hast thou eyes of flesh?*] So as to judge only according to the outward appearance, without searching the heart. Cp. *Isa.* xi. 3. *John* viii. 15.

Are thy years as man's days,

6 That thou inquirest after mine iniquity,
And searchest after my sin?

† Heb. It is upon
thy knowledge.
d Ps. 139. 1, 2.

7 †^d Thou knowest that I am not wicked;
And there is none that can deliver out of thine hand.

e Ps. 119. 78.
† Heb. took pains
about me.

8 *Thine hands † have made me and fashioned me together round about;
Yet thou dost destroy me.

f Gen. 2. 7. &
3. 19.
Isa. 64. 8.

9 Remember, I beseech thee, that † thou hast made me as the clay;
And wilt thou bring me into dust again?

g Ps. 139. 14,
15, 16.

10 *Hast thou not poured me out as milk,
And curdled me like cheese?

† Heb. bridged.

11 Thou hast clothed me with skin and flesh,
And hast † fenced me with bones and sinews.

12 Thou hast granted me life and favour,
And thy visitation hath preserved my spirit.

13 And these things hast thou hid in thine heart:
I know that this is with thee.

h Ps. 139. 1.

14 If I sin, then ^h thou markest me,
And thou wilt not acquit me from mine iniquity.

i Isa. 5. 11.

15 If I be wicked, ⁱ woe unto me;
* And if I be righteous, yet will I not lift up my head.
I am full of confusion; therefore ⁱ see thou mine affliction;

k ch. 9. 12, 15,
20, 21.

l Ps. 25. 18.

16 For it increaseth. ^m Thou huntest me as a fierce lion:
And again thou shewest thyself marvellous upon me.

m Isa. 38. 13.
Lam. 3. 10.

‡ That is,
the p agur,
Ruth 1. 21.

17 Thou renewest ‡ thy witnesses against me,
And increasest thine indignation upon me;
Changes and war are against me.

n ch. 3. 11.

18 *Wherefore then hast thou brought me forth out of the womb?
Oh that I had given up the ghost, and no eye had seen me!
19 I should have been as though I had not been;
I should have been carried from the womb to the grave.

7. *Thou knowest*] Rather, *although thou knowest*; literally, *upon* (and *notwithstanding*) *thy knowledge*. The Hebrew *al* (upon), Latin *super*, is here used as in xvi. 17; xxxiv. 6.

8. *Thine hands have made me and fashioned me*] Job returns to the comfortable consideration of v. 3, "Dost thou despise the work of thine own hands?" As to the language here used, cp. Ps. cxix. 73, where one of the verbs (*asah*) is the same as here. The words here would best be rendered, "*Thy hands have carved and made me*" (cp. *Gesen.* 646 and 657; *Delitzsch* here); those in the Psalm, "*Thy hands have made and established me*." The devotional turn given to these words by the Psalmist, is an evident proof that his composition was later than the Book of Job. The same may be said of Ps. viii. 4, and cxliv. 3, compared with chap. vii. 17. See below, v. 10.

9. *wilt thou bring me into dust again?*] Job was acquainted with the history of the creation of man, as related in Gen. ii. 7; iii. 19.

10. *Hast thou not—curdled me like cheese?*] Or rather, like curds. The Hebrew *gebinah* is from *gaban*, to be twisted (*Gesen.* 155).

The language of adoration with which this same subject is treated by the Psalmist (cxxxix. 14—16), is an evidence that he wrote after the date of this Book. Compare above, on v. 8; and below, v. 21.

11. *hast fenced me*] *Thou hast woven me about*, as with a hedge (i. 10. Hos. ii. 6. Cp. Ps. cxxxix. 13. *Gesen.* 785).

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13. *I know that this is with thee*] I perceive that this was thy purpose. Job surmises that the design of his creation and preservation may have been in order that he may be an object of God's severe scrutiny and visitation.

15. *I am full of confusion; therefore see thou mine affliction*] Rather, *I am full of confusion, and (I am) seeing* (conscious of) *my misery* (*Hirzel, Delitzsch.* Cp. *Targum* and *Vulg.*).

16. *For it increaseth*] Or, *if my head is lifted up*. See viii. 11; xl. 11, where the same verb is used (*Gesen.* 150). The sense is, I dare not lift up my head (v. 15); and if my head exalt itself, then thou huntest me as a lion hunts its prey, when it starts up from its place. Cp. Hos. v. 14; xiii. 7.

Job's friends had represented God as showing *absolute justice in this life*. Job represents Him as showing *absolute power*. He has not yet discovered the wise and merciful reasons for which God allows the good to be tempted and afflicted in this life; but he never altogether casts away his trust, or abandons the aid of prayer.

— *marvellous*] Thou wast wonderful in my creation (vv. 8—12); and now Thou art wonderful in inventing new means of destroying me. What a mystery is this!

17. *Changes and war are against me*] Literally, *changes and hosts*; that is, hosts assail me in a continued succession of reinforcements (*Gesen.* 281. Cp. xiv. 14).

18. *Oh that I had given up the ghost*] Rather, *I should have given up the ghost*, if Thou hadst not brought me forth to be afflicted.

30 ° Are not my days few ?

° Cease then, and ° let me alone, that I may take comfort a little,

21 Before I go whence I shall not return,

° Even to the land of darkness ° and the shadow of death ;

22 A land of darkness, as darkness itself ;

And of the shadow of death, without any order,

And where the light is as darkness.

XI. 1 Then answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered ?

And should † a man full of talk be justified ?

3 Should thy || lies make men hold their peace ?

And when thou mockest, shall no man make thee ashamed ?

4 For ° thou hast said, My doctrine is pure,

And I am clean in thine eyes.

5 But oh that God would speak,

And open his lips against thee !

6 And that he would shew thee the secrets of wisdom,

That they are double to that which is !

Know therefore that ° God exacteth of thee less than thine iniquity
deserveth.

7 ° Canst thou by searching find out God ?

Canst thou find out the Almighty unto perfection ?

8 It is † as high as heaven ; what canst thou do ?

Deeper than hell ; what canst thou know ?

9 The measure thereof is longer than the earth,

And broader than the sea.

10 ° If he || cut off, and shut up, or gather together,

Then † who can hinder him ?

11 For ° he knoweth vain men :

He seeth wickedness also ;

Will he not then consider it ?

12 For † ° vain man would be wise,

Though man be born like a wild ass's colt.

o See ch. 7. 6, 16.
& 8. 9.
Ps. 39. 5.
p Ps. 39. 13.
q ch. 7. 16, 19.

r Ps. 88. 12.
s Ps. 23. 4.

† Heb. a man of
lips.
‡ Or, devices.

s ch. 6. 10. &
10. 7.

b Ezra 9. 13.

c Eccles. 3. 11.
Rom. 11. 33.

† Heb. the
heights of heaven.

d ch. 9. 12. &
12. 14.
Rev. 3. 7.
‡ Or, make a
change.
† Heb. who can
turn him away ?
ch. 9. 12.
e Ps. 10. 11, 14.
& 35. 22. & 94. 11

† Heb. empty.
f Ps. 73. 23. &
91. 6.
Eccles. 3. 18.
Rom. 1. 23.

20. *let me alone*] Job prays for a little respite for quiet reflection, that he may reconcile what seem to him to be contradictions, namely, the love shown by God to him in his own wonderful creation and preservation (vv. 8—12), and the grievous and marvellous sufferings now inflicted upon him (v. 16).

21. *the shadow of death*] A phrase found in Ps. xxiii. 4, where a devotional turn is given to it : see on v. 10.

22. *A land of darkness, as darkness itself*] *A land of obscurity* (Heb. *eyphah*. Amos iv. 13. Gesen. 624).

— *order*] Heb. *seder*, from *sadar*, to arrange in a row (Gesen. 580).

— *as darkness*] (Heb. *aphelah*. Exod. x. 21, 22).—darkness that may be felt (Gesen. 71). He means to say that its glimmer is gloom.

— *And where the light is as darkness*] Where it shines (Gesen. 359) like thick darkness (*ophel*). There is no grateful interchange there of day and night; its very daylight is darkness; its noon is midnight.

CH. XI. 1. *Zophar the Naamathite*] The third, and most passionate of Job's friends : see ii. 11.

2. *a man full of talk*] Lit. a man of lips. If Zophar's
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name, which signifies *chirper* or *chatterer*, was expressive of his character, these words might have been applied to himself.

3. *thy lies*] *Thy babblings* (Gesen. 103).

6. *That they are double to that which is*] Or, *that they are double in reality* (Heb. *tushiyah*, see on v. 12) beyond what thou supposest them to be : cp. 1 Kings x. 7, where the Queen of Sheba says to Solomon, "The half (of thy wisdom) was not told me; thy wisdom and prosperity exceedeth the fame which I heard." (See Schultens, Hirzel, Schlottmann, Delitzsch.)

— *God exacteth of thee, &c.*] Rather, *God consigns to oblivion* (cp. xxxix. 7) much of thy guilt. He forgives more than He punishes. (See Drusius, Ewald, Hirzel, Delitzsch.)

7. *Canst thou by searching, &c.*] Rather, *Canst thou arrive at the limit of God?* Canst thou attain to the horizon of the Almighty? On the word *taclith*, signifying *extremity*, see xxvi. 10; xxviii. 3. Ps. cxxxi. 2. Neh. iii. 21, the only other places where it occurs.

10. *If he cut off, and shut up*] Or rather, *if he comes by and seizes* (a culprit) and summons him to judgment (Schultens).

11. *He seeth wickedness also; will he not then consider it?*] Rather, he seeth wickedness (at a single glance), and does not need time to consider it (*Abenezra* : cp. xxxiv. 23).

12. *For vain man—wild ass's colt*] Some render this, But

E

- g ch. 5. 8. & 22. 21.
h 1 Sam. 7. 3.
i Ps. 78. 8.
j Ps. 88. 9. & 143. 6.
k Ps. 101. 3.
- 13 ^s If thou ^a prepare thine heart,
And ⁱ stretch out thine hands toward him ;
- 14 If iniquity *be* in thine hand, put it far away,
And ^k let not wickedness dwell in thy tabernacles.
- 15 ^l For then shalt thou lift up thy face without spot ;
Yea, thou shalt be steadfast, and shalt not fear :
- 16 Because thou shalt ^m forget *thy* misery,
And remember it as waters that pass away :
- 17 And *thine* age [†] shall be clearer than the noonday ;
Thou shalt shine forth, thou shalt be as the morning.
- 18 And thou shalt be secure, because there is hope ;
Yea, thou shalt dig *about thee*, and ^o thou shalt take thy rest in safety.
- 19 Also thou shalt lie down, and none shall make *thee* afraid ;
Yea, many shall [†] make suit unto thee.
- 20 But ^p the eyes of the wicked shall fail,
And [†] they shall not escape,
And ^q their hope *shall be as* || the giving up of the ghost.

† Heb. *shall arise above the noon-day.*
n Ps. 37. 6. & 112. 4.
o Isa. 58. 8, 10.
p Lev. 26. 5, 6.
q Ps. 3. 5. & 4. 8.
Prov. 3. 24.
† Heb. *intreat thy face.*
r Ps. 45. 12.
s Lev. 26. 16.
t Deut. 28. 65.
† Heb. *fight shall perish from them.*
u ch. 8. 14. & 18. 14.
v Prov. 11. 7.
w Or, *a puff of breath.*

XII. 1 And Job answered and said,

- 2 No doubt but ye *are* the people,
And wisdom shall die with you.
- 3 But ^a I have [†] understanding as well as you ;
[†] I *am* not inferior to you :
Yea, [†] who knoweth not such things as these ?
- 4 ^b I *am as* one mocked of his neighbour,
Who ^c calleth upon God, and he answereth him :
The just upright *man is* laughed to scorn.
- 5 ^d He that is ready to slip with *his* feet
Is as a lamp despised in the thought of him that is at ease.

a ch. 13. 2.
† Heb. *an heart.*
† Heb. *I fall not lower than you.*
† Heb. *with whom are not such as these?*
b ch. 16. 10. & 17. 2, 6. & 21. 3. & 30. 1.
c Ps. 91. 15.
d Prov. 14. 2.

an empty man will be made wise (as easily) as a wild ass will become a man (so Oehler, Delitzsch).

Other interpretations may be seen in *Gesen.* 428, *Ewald* (p. 137), and *Schlottmann* (p. 280), who rightly suppose it to mean, that a fool may be made wise by God's discipline, and a wild ass's colt be transformed into a man. And this process must take place, if men are to become happy. As the Psalmist says, "Be ye not like to horse and mule, which have no understanding" (Ps. xxxii. 10 : cp. Ps. lxxiii. 21. Prov. xxx. 2). The fool must learn wisdom; the wilful, untamed and stubborn, who is like a wild ass (see Gen. xvi. 12, and below xxxix. 5—8), must be humanized; and this process, Zophar suggests, must take place in Job. Job is chastened by God in order that under the influence of divine discipline he may be spiritualized. As the Roman poet says,

"Nemo adeo ferus eat, ut non mitescere possit,
Si modò culturæ patientem accomodet aurem."
(*Horat.*, 1 Ep. i. 39.)

How much more applicable is this under the Gospel! 1 Cor. vi. 10, 11; Eph. v. 8; Col. i. 21; Tit. iii. 3—5. It is an interesting circumstance, that the Gentile World, untamed as yet, but to be Christianized, is symbolized in the Gospel-history by the ass's colt, on which none had ever before sat, but which is brought to Christ, and He rides upon it into Jerusalem, the City of God. See below, on Matt. xxi. 7.

16. *as waters that pass away*] which thou hast described, see above, vi. 15—17.

17. *And thine age*] Or, *and life shall be brighter* (to thee) *than noonday* : cp. *Gesen.* 279.

—*Thou shalt shine forth*] Rather, *and though it be dark, it shall be bright as morning* : see *Targum* and *Gesen.* 614.

18. *Yea, thou shalt dig*] The verb here used (*chapbar*)

signifies to dig (iii. 21; xxxix. 29), and sometimes to search, Josh. ii. 2, 3; and *chapter* signifies to be ashamed. Some suppose that the verb is here used in this latter sense (*Gesen.* 297, and so *Hirzel*), as vi. 7; but this seems to introduce too sorrowful a feature into the picture. The sense appears to be, If thou diggest a well for thy cattle and thy household, or a trench for thy protection, none shall molest thee or thy property (*Malvenda, Cocceius, Schultens*).

19. *shall make suit unto thee*] Shall caress thee—lit. *shall stroke thy face* (*Gesen.* 279).

CH. XII. 2. *ye are the people*] Ye three are not merely individuals, in your own eyes, but ye *are the people*; i. e. ye are all the world, in your own esteem : cp. Isa. xl. 7; xlii. 5.

4. *I am as one mocked*] Literally, *a mocking to his friend shall I be; calling on God, and He answered. A mockery (is) the just, perfect man.*

5. *as a lamp despised*] So *Targum, Vulg.*, and *Gesen.* 441, under the word *lappid*; cp. Isa. vii. 4; xiv. 19. But others suppose that *le* is a pronominal prefix, and that *pid* means calamity (*Schultens, Ewald, Hirzel, Schlottmann, Delitzsch*) : see xxx. 24; xxxi. 29. Prov. xxiv. 22, where the word occurs; and so *Fuerst*, 1126. The true rendering then would be, *To calamity (belongs) contempt, in the thoughts of him who is at ease. It is in store for the slipping of (his) feet.*

Job affirms here, that the contempt, with which Zophar and his other friends are treating him in their speeches, is the natural consequence of his calamity, and is the common lot of the righteous, who is despised and rejected by this world. This sentiment receives its full confirmation in the Gospel. It is the substance of St. Stephen's speech (Acts vii.) before the Jewish Sanhedrim, who proves that Joseph, Moses, and, above all,

- 6 *The tabernacles of robbers prosper,
And they that provoke God are secure ;
Into whose hand God bringeth abundantly.
- 7 But ask now the beasts, and they shall tell thee ;
And the fowls of the air, and they shall teach thee :
- 8 Or speak to the earth, and it shall teach thee :
And the fishes of the sea shall declare unto thee.
- 9 Who knoweth not in all these that the hand of the LORD hath wrought this ?
- 10 † In whose hand is the || soul of every living thing,
And the breath of † all mankind.
- 11 *Doth not the ear try words ?
And the † mouth taste his meat ?
- 12 † With the ancient is wisdom ;
And in length of days understanding.
- 13 || † With him is wisdom and strength,
He hath counsel and understanding.
- 14 Behold, * he breaketh down, and it cannot be built again :
He † shutteth † up a man, and there can be no opening.
- 15 Behold, he † withholdeth the waters, and they dry up :
Also he † sendeth them out, and they overturn the earth.
- 16 † With him is strength and wisdom :
The deceived and the deceiver are his.
- 17 He leadeth counsellors away spoiled,
And † maketh the judges fools.
- 18 He looseth the bond of kings,

e ch. 21. 7.
Ps. 37. 1. 35. &
73. 11, 12. &
91. 7.
Jer. 12. 1.
Mal. 3. 15.

† Num. 16. 22.
Dan. 5. 23.
Acts 17. 28.
|| Or, *life*.
† Heb. *all flesh*
of man.
g ch. 34. 3.

† Heb. *palate*,
ch. 6. 30.
h ch. 32. 7.

|| That is,
With God.
i ch. 9. 4. &
36. 5.

k ch. 11. 10.

l Isa. 22. 22.
Rev. 3. 7.
† Heb. *upon*.
m 1 Kings 8. 35.
& 17. 1.
n Gen. 7. 11, &c.
o ver. 13.

p 2 Sam. 15. 31. &
17. 14, 23.
Isa. 19. 12. &
29. 14.
i Cor. 1. 19.

Christ, were contemned by those whom they had most benefited.

6. *Into whose hand God bringeth*] Rather, *who grasps God in his hand*. The wicked, in his impious presumption, imagines that he can take God prisoner, and lead Him as a captive by his power; see Ps. lvi. 11. Jer. xx. 5. Ezek. xii. 13. Dan. i. 2: for this sense of the word here used, see *Gesen.* 107.

It is supposed by some that the meaning is,—the wicked brings God into his hand, so as to make God pass, as it were, into his hand; he deifies his own right hand, as if it were God; as *Mesentius* did, who said, "*Dextra mihi Deus*, et telum quod missile libro" (Virgil, *Æn.* x. 773). So *Schultens*, *Ewald*, *Schlottmann*, *Delütsch*. Cp. Hab. i. 11.

7. *But ask now the beasts*] The connexion of this appeal with what precedes seems to be this; Job's friends had referred to the sayings of the ancients (viii. 8—10), and had laid claim to superior wisdom (xii. 2), and had taken upon themselves to reprove Job, as if he were far inferior to them, and to condemn him as ungodly. Job complains of this supercilious and disdainful treatment from those who misrepresented his character, and who ought to have consoled with him in his sorrow. He affirms that though they presume to dictate to him, he is not inferior to them in wisdom (v. 3; cp. xiii. 2); nay, that they may even learn wisdom from the lower animals of God's creation, who, though they do not possess knowledge, yet convey it to all who consider them. And that, as for Antiquity, to which they had appealed for a confirmation of their statements, Job refers them to God Himself, the Ancient of Days, the Author and Ruler of all things (v. 12, 13). From a consideration of God's Omnipotence and Wisdom, Job is thus brought to profess his own confidence in God (xiii. 15). The failure of help and comfort from his human friends has this happy result, that it drives him to take refuge in Him, Who is ever at hand to comfort the afflicted penitent. The Parable of the Father in the Gospel running to embrace the returning Prodigal, completes this blessed assurance (Luke xv. 20).

THE LORD.

9. *that the hand of the LORD hath wrought this*] Job here rises up from a recognition of God as ELOHIM and SHADDAI (the God of absolute power in Creation), to an adoration of JEHOVAH, the Everliving One, Who is the Author of all life, and Who shows His love for what He has made by preserving and cherishing it. He had said, "The LORD gave, the LORD hath taken away; blessed be the Name of the LORD" (i. 21). He now looks to God as the Benefactor and Father of the lower creatures, how much more of Man! Cp. Isa. xli. 20; lvi. 2; and on Gen. ii. 4; and above, on i. 21. This is one of those bright gleams of sunshine which are ever and anon breaking forth through the dark cloud of his sorrow.

10. *the soul—breath*] Rather, the soul (Heb. *nephesh*), and the spirit (Heb. *ruach*). The former belongs to other animals in common with man; the latter is proper to mankind. See below, on Ps. xlii. 6; cxxxi. 2. 1 Thess. v. 23. In Eccl. iii. 21, spirit is predicated also of a beast, but there is no ambiguity there.

11. *Doth not the ear try words?*] Doth it not even try the words of the ancient to whom you have appealed (viii. 10)? — *the mouth tastes his meat*] As the palate (larynx, Sept.) tastes meat, so the ear tries wisdom.

13. *With him is wisdom*] That is, With God. You have referred to the wisdom of the ancients on your own behalf. I appeal to the Ancient of days, their Creator and Lord.

16. *The deceived and the deceiver are his*] Literally, *are to Him*; that is, He makes all men, whether good or bad, to be ministerial and subservient to the working out of His own designs, and to the showing forth of His glory. Cp. Exod. ix. 16. 1 Kings xxii. 19. Ezek. xiv. 9.

17. *spoiled*] Stripped of their robes and insignia of power, like captives. Sept.: cp. Micah i. 8.

18. *He looseth the bond*] Rather, *he looses the authority of kings, and bindeth their loins with a bond*. He degrades them from rulers into captives and slaves. See *Gesen.* 457, under

And girdeth their loins with a girdle.

¹⁹ He leadeth princes away spoiled,

And overthroweth the mighty.

g ch. 32. 9.
Isa. 3. 1, 2, 3.
† Heb. the lip of
the faithful.

²⁰ He removeth away † the speech of the trusty,
And taketh away the understanding of the aged.

r Ps. 107. 40.
Dan. 2. 21.

²¹ He poureth contempt upon princes,
And || weakeneth the strength of the mighty.

l Or, looseth the
girdle of the
strong.

²² He discovereth deep things out of darkness,
And bringeth out to light the shadow of death.

s Dan. 2. 22.
Matt. 10. 26.
l Cor. 4. 5.

²³ He increaseth the nations, and destroyeth them :
He enlargeth the nations, and † straiteneth them again.

t Ps. 107. 38.
Isa. 9. 3. & 26. 15.
† Heb. leadeth in.

²⁴ He taketh away the heart of the chief of the people of the earth,
And * causeth them to wander in a wilderness where there is no way.

u Ps. 107. 4, 40.

²⁵ * They grope in the dark without light,
And he maketh them to † † stagger like a drunken man.

x Deut. 28. 29.
ch. 5. 14.
† Heb. wander.
y Ps. 107. 27.

XIII. ¹ Lo, mine eye hath seen all this,
Mine ear hath heard and understood it.

a ch. 12. 3.

² * What ye know, the same do I know also :
I am not inferior unto you.

b ch. 23. 3. &
31. 35.

³ * Surely I would speak to the Almighty,
And I desire to reason with God.

c ch. 6. 21. &
16. 2.

⁴ But ye are forgers of lies,
* Ye are all physicians of no value.

d Prov. 17. 28.

⁵ O that ye would altogether hold your peace !
And † it should be your wisdom.

ch. 17. 5. &
32. 21. & 26. 4.

⁶ Hear now my reasoning,
And hearken to the pleadings of my lips.

⁷ * Will ye speak wickedly for God ?
And talk deceitfully for him ?

⁸ Will ye accept his person ?
Will ye contend for God ?

⁹ Is it good that he should search you out ?
Or as one man mocketh another, do ye so mock him ?

¹⁰ He will surely reprove you,
If ye do secretly accept persons.

¹¹ Shall not his excellency make you afraid ?
And his dread fall upon you ?

the word *musar*, authority, and under the word *ezor*, a bond, p. 26; and Carey, p. 232; and *Delitzsch* here.

19. *princes*] Heb. *cohanim*. Priestly princes, such as Melchizedek and Jethro.

20. *the speech*] Literally, *the lip*.

21. *He poureth contempt upon princes*] The sentiments here expressed may be compared with Ps. cvii. 40, where the same words occur, and where the Psalmist adds (probably referring to Job's appeal), "Whoso is wise will consider these things, and they shall understand the loving-kindness of the LORD." A great part of that Psalm (the cviiith) is like a comment on the words of Job: see also Isa. xix. 14.

— *weakeneth the strength*] Literally, looseth the girdle (*Gesen.* 461: cp. Ps. cix. 19).

23. *straiteneth them*] Rather, *brings them* into captivity. Cp. 2 Kings xviii. 11.

25. *They grope*] Cp. Isa. xix. 14; xxviii. 7; xxix. 9.

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CH. XIII. 1. *mine eye hath seen all this*] The word "*this*," not in the original, would be better omitted. I have seen all that ye have. Cp. vv. 2, 3; and above, on xii. 2.

3. *I would speak to the Almighty*] Not to you. God is wise and merciful: not so ye. Being repelled by his friends, Job is drawn more closely to God. He appeals from his friends to God, and desires to come into court before Him.

4. *forgers of lies*] Literally, *plasterers*, who stick *lies*, like mortar (*Gesen.* 871), upon me by false accusation, and upon God Himself by false speeches concerning Him. See v. 7.

8. *Will ye accept his person?*] Will ye flatter God by condemning me? Yours is a zeal for God without knowledge. Your partiality for Him is prejudice against the truth. As *Bp. Sanderson* says (li. 57), "We may not lie for the glory of God." Cp. Isa. lxvi. 5. John xvi. 2.

9. *Is it good that he should search you out?*] Would it be pleasant to you if He were to scrutinize you closely?

- 12 Your remembrances *are* like unto ashes,
Your bodies to bodies of clay.
- 13 † Hold your peace, let me alone,
That I may speak, and let come on me what will.
- 14 Wherefore 'do I take my flesh in my teeth,
And 'put my life in mine hand ?
- 15 ^h Though he slay me, yet will I trust in him :
'But I will † maintain mine own ways before him.
- 16 He also *shall be* my salvation :
For an hypocrite shall not come before him.
- 17 Hear diligently my speech,
And my declaration with your ears.
- 18 Behold now, I have ordered *my* cause ;
I know that I shall be justified.
- 19 ^k Who is he *that* will plead with me ?
For now, if I hold my tongue, I shall give up the ghost.
- 20 'Only do not two *things* unto me :
Then will I not hide myself from thee.
- 21 ^m Withdraw thine hand far from me :
And let not thy dread make me afraid.
- 22 Then call thou, and I will answer :
Or let me speak, and answer thou me.
- 23 How many *are* mine iniquities and sins ?
Make me to know my transgression and my sin.
- 24 ⁿ Wherefore hidest thou thy face,
And 'holdest me for thine enemy ?
- 25 ^p Wilt thou break a leaf driven to and fro ?
And wilt thou pursue the dry stubble ?
- 26 For thou writest bitter things against me,

† Heb. *Be silent*
from me.

f ch. 18. 4.

g 1 Sam. 28. 21.
Ps. 119. 109.h Ps. 23. 4.
Prov. 14. 32.i ch. 27. 5.
† Heb. *prove, or,*
*argue.*k ch. 33. 6.
Isa. 50. 8.l ch. 9. 34. &
33. 7.

m Ps. 39. 10.

n Deut. 32. 20.
Ps. 13. 1. &
44. 24. & 88. 14.
Isa. 8. 17.
o Deut. 32. 42.
Ruth 1. 21.
ch. 16. 9. &
19. 11. & 33. 10.
Lam. 2. 5.
p Isa. 42. 3.

12. *Your remembrances*] Your memorial sayings (see *Gesen.* 245. Esther vi. 1. Mal. iii. 16); your "*nota bene*s" are mere old wives' tales; your apophthegms are like dust and ashes.

— *Your bodies*] Rather, your *strongholds*; fortresses; powerful arguments (*Schultens, Delitzsch, Gesen.* 152). The original word is *gab*, a back, thence it comes to signify a rampart. Cp. xv. 26.

13. *Hold your peace*] Leave me quiet, literally, *be silent from me*: and let me plead with God.

14. *Wherefore do I take my flesh in my teeth*] This has been interpreted by some to mean, why should I gripe my life with my teeth, as if it were a great treasure? To gripe with the teeth, "*mordicus tenere*" (an act illustrated by what was done by the brother of *Æschylus* at Salamis, and by *Cæsar* clenching his commentaries in his teeth in order to save them), signifies to hold an object with a tenacious grasp, as if it were something which is not to be let go at any price (*Eichhorn, Umbreit*).

But an objection to this interpretation is, that the verb here used (*nasa*) signifies to *lift*, to *bear*, to *carry*, but not to hold firmly (see *Gesen.* 568). The more natural rendering is, "*why should I lift up my flesh in my teeth?*" why should I carry it in my mouth, where it would be exposed to be torn from me? This is an Arabic proverb for rushing headlong into danger (cp. *Schultens*); and this suits best with what follows: why should I *put my life in my hand*? i. e. why should I risk it, *not* in my clenched teeth, but in my *open hand* (Heb. *caph*)? See above, on Judg. xii. 8. 1 Sam. xix. 5; xxviii. 21: cp. Ps. cxix. 109.

This question is put hypothetically. You may ask me, why I am thus bold to desire to expose myself to a trial before God? The reason is, because I am sure that I have a good

cause: I know that in the end He will do me right. See what follows.

15—18. *Though he slay me*] Literally, *lo! He (God) will slay me.*

— *yet will I trust in him*] *I will wait for Him.* As to the verb here used, cp. vi. 11; xiv. 14; xxix. 21. 23; xxx. 26. This is one of the passages in which the Hebrew word *lo* with *vau* (to him) is interchanged with *lo* with *aleph* (*not*) in the *Keri* (the Hebrew margin) and *Chetib* (the Hebrew text). See above, on 1 Sam. ii. 3. The passages may be seen collected by *Delitzsch* here, and in his notes on Isa. lxiii. 9, p. 606. The *Vulg.*, *Targum*, *Arabic*, and *Syriac* are in favour of *lo* with *vau* (to him), and so *Rashi*, *Mercer*, *Glass*, *Pfeiffer*, *Piscator*, and others: cp. *Pfeiffer*, *Dubia* 266. Even some (as *Lee*) who prefer *lo* with *aleph* read it interrogatively.

The former interpretation seems most in accordance with what follows.

16. *He also shall be my salvation*] Rendered by *Sept.*, "This shall be my salvation;" and so *Hirzel*, *Delitzsch*, and others; but the Authorized Version, which is confirmed by *Targum*, *Arabic*, and *Syriac*, seems preferable. Or, if the other rendering is adopted, the sense will be that in Job's sanguine expectation a trial of his cause will be tantamount to a victory. He is eager to come into court, and to plead his cause with God.

19. *For now, if I hold my tongue*] Rather, *for* (if any man can gainsay what I advance) *I would hold my tongue and die.*

20. *do not two things*] He turns from his friends to God, and asks Him not to terrify and overwhelm him.

25. *a leaf driven to and fro*] Such am I.

q ch. 30. 11.
Ps. 35. 7.
r ch. 33. 11.

† Heb. observest.

† Heb. roots.

† Heb. short of days.

a ch. 5. 7.

Eccles. 2. 23.

b ch. 8. 9.

Ps. 90. 5, 6, 9, &

102. 11. & 103. 15.

& 144. 4.

Isa. 40. 6.

James 1. 10, 11. &

4. 14.

1 Pet. 1. 24.

c Ps. 144. 3.

d Ps. 143. 2.

† Heb. Who will

give.

e Gen. 5. 3.

Ps. 51. 5.

John 3. 6.

Rom. 5. 12.

Eph. 2. 8.

f ch. 7. 1.

g ch. 7. 16, 19. &

10. 20.

Ps. 39. 13.

† Heb. cease.

h ch. 7. 1.

And ^a makest me to possess the iniquities of my youth.

27 ^r Thou putttest my feet also in the stocks,

And [†] lookest narrowly unto all my paths ;

Thou settest a print upon the [†] heels of my feet.

28 And he, as a rotten thing, consumeth,

As a garment that is moth eaten.

XIV. ¹ Man *that is* born of a woman

Is [†] of few days, and ^a full of trouble.

2 ^b He cometh forth like a flower, and is cut down :

He fleeth also as a shadow, and continueth not.

3 And ^c dost thou open thine eyes upon such an one,

And ^d bringest me into judgment with thee ?

4 [†] Who ^e can bring a clean *thing* out of an unclean ?

Not one.

5 ^f Seeing his days *are* determined,

The number of his months *are* with thee,

Thou hast appointed his bounds that he cannot pass ;

6 ^g Turn from him, that he may [†] rest,

Till he shall accomplish, ^h as an hireling, his day.

7 For there is hope of a tree,

27. the stocks] Heb. *sad* (Gesen. 579). It is found only here, and xxxiii. 11.

— Thou settest a print upon the heels of my feet] Rather, *Thou settest Thyself as a boundary*, or, *Thou settest a boundary for Thyself about the roots of my feet*; see *Fuerst*, 481, under the verb *chakak* (literally, to dig, to carve, to engrave). Cp. *Gesen.* 300, *Hirzel*, and *Delitzsch*. Thou hast not only put my feet in the stocks (of affliction), from which they might be released, but Thou hast planted me as a tree, and fenced me about by Thy power, as with an enclosure, so that I am firmly rooted (as the Italians say, *piantato*) in sorrow, and cannot stir out of the circle with which Thou hast girt me round.

28. And he] That is, Thou hast set this enclosure around one, who does not grow like a tree, but moulders away moth-eaten, like a garment. Job looks at himself *ab extra*; he will hardly own himself; he hardly recognizes himself, so changed is he by affliction and disease: and he speaks of himself in the *third* person. How natural and touching is this! These sentiments prepare the way for the pathetic and plaintive lament on the state of Man which follows.

CH. XIV. 1. Man that is born of a woman] The second of the three passages from the Book of Job (see above, i. 21; below, xix. 25) that are inserted in our Burial Service.

2. is cut down] See *Gesen.* 489; and *Delitzsch* here.

3. And dost thou] Dost thou rigidly examine him, and bring him to judgment? Job pleads human weakness and shortness of life, and the taint of his corrupt nature (v. 4), as reasons for compassion from God.

4. Who can bring] Literally, *who can give*? It is put as a wish. Cp. v. 18; and xxxi. 31. Deut. xxviii. 67. Ps. xiv. 7, as “quis dabit?” Cp. *Bentl.*, Horat. 3 Od. xxiv. 25.

THE NATURAL MAN.

— Not one] So *Sept.*, *Syriac*, and *Arabic*. Some translate it as a question. Is it not One alone that can do this? Namely, God (*Targum*; and so *Vulg.*). *Ewald* supposes that *lo* (not) is equivalent here to *tu* (O that! Cp. on 1 Sam. xx. 14. Isa. xlviii. 18. See *Gesen.* 432); but one of the two former interpretations seems preferable. If the second of these be adopted, then this question may be regarded as a desire which God has fulfilled, by raising us to new life in Christ, the Second Adam, from the state of death in which we were in the first Adam (1 Cor. xv. 22). *Bp. Pearson* (Art. iii. p. 167) sees here a statement of the doctrine of original sin, and hence deduces the need of the intervention of the Holy Ghost, to bring “a clean and undefiled Redeemer out of the unclean and sinful

nature of man.” See on Luke i. 35, where the Angel says to the Blessed Virgin Mary,—“The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; *therefore* also that *Holy thing* which shall be born of *thee*” (who art a child of Adam, and therefore couldst not of thyself give birth to that which is perfectly pure) “shall be called the Son of God.”

Job had before deplored his miserable state by nature (see on iii. 1); and he here acknowledges himself to have been conceived and born in sin (cp. Ps. li. 5); and he pleads the corruption of human nature, which is a consequence of the Fall of Man, as a reason for clemency on the part of God. It is remarkable that God Himself, after the Flood, had suggested that plea, as is recorded in Genesis; see above, on Gen. viii. 21.

6. as an hireling] Job compares man to an hireling, who has an appointed task to do, and a set time for work, and he asks for that which a hireling has, namely, freedom from bodily affliction while he is at work. It is enough for man to be destined to labour; but why (he says) is he also distracted by pain as I am? Let him have rest, that at least he may enjoy his day, as much as a hireling does his own. See *Schultens* and *Delitzsch*.

7. there is hope of a tree] Especially the palm of the desert, to which this description corresponds (*Carey*, *Shaw*). When the old trunk dies down, a new sucker rises in its place. The palm and the phoenix have one name, *φοινίξ*, and with good reason. And it has been supposed by some, that the legend of the Phoenix was derived from the palm (*Carey*, *Delitzsch*). The palm is nourished by water, as here described by Job (v. 9); and wheresoever the palm is, there is water. With these words of Job, deploring the perishableness of man's estate in this world, as contrasted with inanimate creatures, we may compare the exquisite lines of the poet *Moschus* (Epitaph. Bionis, v. 105):—

αἰ, αἰ, τὰ μάλ' ἄχαι μὲν, ἐπὶν κατὰ κῆπον δλωνται,
ἢ τὰ χλωρὰ σείλινα, τό τ' εὐθαλὲς οὐλον ἀνηθον,
ὅσπερ ἀδ' ὦντι, καὶ εἰς ἔτος ἄλλο φύοντι·
ἔμμεσ δ' οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες
ὅσπότε πρῶτα θάνομεν, ἀνάκοι ἐν χθονὶ κολα
ἐδομεν εὖ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον.

And *Catullus*, v. 8:—

“Soles occidere et redire possunt;
Nobis cum semel occidit brevis lux,
Nox est perpetua una dormienda.”

- If it be cut down, ¹ that it will sprout again,
 And that the tender branch thereof will not cease.
⁸ Though the root thereof wax old in the earth,
 And the stock thereof die in the ground;
⁹ Yet through the scent of water it will bud,
 And bring forth boughs like a plant.
¹⁰ But man dieth, and † wasteth away:
 Yea, man giveth up the ghost, and where is he?
¹¹ As the waters fail from the sea,
 And the flood decayeth and drieth up:
¹² So man lieth down, and riseth not:
 * Till the heavens be no more, they shall not awake,
 Nor be raised out of their sleep.
¹³ O that thou wouldest hide me in the grave,
 That thou wouldest keep me secret, until thy wrath be past,
 That thou wouldest appoint me a set time, and remember me!
¹⁴ If a man die, shall he live again?
 All the days of my appointed time ¹ will I wait,
 " Till my change come.
¹⁵ " Thou shalt call, and I will answer thee:
 Thou wilt have a desire to the work of thine hands.
¹⁶ ° For now thou numberest my steps:
 Dost thou not watch over my sin?

† ver. 14.

† Heb. *is weakened*, or, *cut off*.

k Ps. 102. 26.
 Isa. 51. 6. &
 65. 17. & 66. 22.
 Acts 3. 21.
 Rom. 8. 20.
 2 Pet. 3. 7, 10, 11
 Rev. 20. 11. &
 21. 1.

ch. 13. 15.

m ver. 7.

n ch. 13. 22.

o ch. 10. 6, 14. &
 13. 27. & 31. 4. &
 34. 21.
 Ps. 66. 8. &
 139. 1, 2, 3.
 Prov. 5. 21. Jer. 32. 19.

And *Horat.*, 4 *Carm.* vii. 14:—

"*Damna quidem celeres reparant coelestia iunæ;
 Nos, ubi decidimus,
 Pulvis et umbra sumus.*"

But there is this interesting and striking *difference* between the utterances of those heathen poets and those of Job. They express no hope of a future restoration: rather they disclaim it; but he is confident of it. See v. 15; and especially xix. 23—27. Whence could this difference be, but from divine revelation, which in the age of these poets had been dimmed and obscured by human sin? Cp. *Introd.* to Corinthians, p. 78; and 1 Cor. xv. 6. 32—57.

9. *boughs*] Properly a *crop* or *harvest* (*Gesen.* 738).

10. *man*] Heb. *geber*, not *enosh*, i.e. even *great men*; as *Moschus* says in the lines just quoted on v. 7.

— *wasteth away*] Lies prostrate (*Gesen.* 285). The comparison of a man to a tree is continued.

— *and where is he?*] *And is not* (*Gesen.* 39). Man's condition in *this world* is less happy than that of a tree. The tree sprouts up again to new life from the same trunk here on earth. Not so man. But he will rise hereafter in another world. See vv. 12. 15. Cp. *Kittel*, *Bibl. Illust.* p. 158. Job supposes Man's resurrection (see v. 14); but it is a thing to be waited for: it is not like the sprouting up of a tree as soon as it is cut down. Man is not like the tree of which the poet speaks:—

"*Duris ut illex tonsa bipennibus
 Per damna, per cædes, ab ipso
 Ducit opes animunque ferro.*"

(*Horat.*, 4 *Carm.* iv. 57.)

11. *the waters fail from the sea*] They go away by evaporation. The verb here used (*azal*) occurs Deut. xxxii. 36. 1 Sam. ix. 7. Prov. xx. 14. Jer. ii. 36. The word *sea* is used here for any large body of water, e.g. a river like the Nile. See vii. 12; and *Schultens* here.

— *the flood*] A stream.

12. *man—riseth not*] To his former condition on earth.

— *Till the heavens be no more, they shall not awake*] Job here prophesies of the General Resurrection at the end of the world. Cp. below, xix. 23—28; and 2 Pet. iii. 7. 10, 11. Rev. xx. 11.

13. *O that*] *Who will give that?* (See v. 4.) It is remarkable that Job's two great prophecies (xiv. 13—15, and xix. 23—27) concerning the Resurrection are both introduced by the same formula. Heb. *mi-yitten*, who will give? Oh, utinam! Job has no hope in earth; he longs for the grave, as the gate to a resurrection in another world.

14. *of my appointed time*] Literally, *of my warfare*: cp. vii. 1. *Davidson* (*Introd.* ii. 26) rightly observes, that "the hope of Job is represented as piercing through the shades of Sheol (the grave), and rising to a belief in life beyond the grave. The soul of the sufferer will live after his body is dissolved in the dust." "Job's spirit pierces into futurity beyond Sheol, and confidently hopes for a vision of God interposing to assert his righteousness:" see xix. 25—27.

— *my change*] At the Resurrection "we shall all be changed" (cp. 1 Cor. xv. 51, 52). "He shall change our vile body," and see what follows here (Phil. iii. 21).

The word *change* is used here for the "relief of guard," which is given to a sentinel in war; or for a recruit and reinforcement of one body of soldiers by another succeeding it. Job says he will wait his "*appointed time*" (see vii. 1), till his *change* come; he continues the military metaphor. Cp. x. 17 (*Schultens*, *Gesen.* 280). At the same time the metaphor of the tree is not forgotten, but blended with the other. The word *chalaph*, to *change*, is used of a tree which revives and sprouts forth (Isa. xi. 9; and here v. 7. See *Gesen.* 282).

15. *Thou wilt have a desire*] Job felt that God's love shown to man in *Creation*, was a pledge of His love in *Resurrection*. That hope of Resurrection is guaranteed to us by God's love in Redemption (cp. Phil. i. 6), which is a spiritual Resurrection from the death of sin, and from the bondage of Satan, and by the Resurrection from the grave itself, of Christ our Head, "the first-fruits of them that slept;" for "as in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 20, 22).

16. *For now*] He continues his lament on his present state, which makes him look to the *future*; just as the cruelty of men, his friends, had constrained him to look to God.

— *Dost thou not watch over my sin?*] Rather, Thou dost not keep or reserve punishment for my sins, but dost inflict it immediately, without giving me any place of repentance (cp.

p Deut. 32. 34.
Hos. 13. 12.

17 ^p My transgression is sealed up in a bag,
And thou sewest up mine iniquity.

† Heb. *sadeth*.

18 And surely the mountain falling † cometh to nought,
And the rock is removed out of his place.

† Heb. *near-
floweth*.

19 The waters wear the stones :
Thou † wasthest away the things which grow out of the dust of the earth ;
And thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth :
Thou changest his countenance, and sendest him away.

q Eccles. 9. 5.
Isa. 63. 16.

21 His sons come to honour, and ^q he knoweth it not ;
And they are brought low, but he perceiveth it not of them.

22 But his flesh upon him shall have pain,
And his soul within him shall mourn.

XV. ¹ Then answered Eliphaz the Temanite, and said,

† Heb. *knowledge
of wind*.

2 Should a wise man utter † vain knowledge,
And fill his belly with the east wind ?

3 Should he reason with unprofitable talk ?
Or with speeches wherewith he can do no good ?

† Heb. *thou
makes void*.
‡ Or, *speaketh*.

4 Yea, † thou castest off fear,
And restrainest || prayer before God.

† Heb. *teacheth*.

5 For thy mouth † uttereth thine iniquity,
And thou choosest the tongue of the crafty.

a Luke 19. 22.

6 ^a Thine own mouth condemneth thee, and not I :
Yea, thine own lips testify against thee.

7 Art thou the first man that was born ?

Amos i. 11; and see *Mercer* and *Delitzsch*). The *Targum* understands it as imperative—"Do not observe," but "spare my sins;" and so *Vulg*.

17. *My transgression is sealed up in a bag*] Thou art extreme to mark what is done amiss; thou playest the miser to my misery, as if thou tookest pleasure in my sins; as if my sins were thy wealth; and as if my transgressions were to be hoarded up as thy treasure: cp. Hos. xiii. 12. Deut. xxxii. 33—35.

— *thou sewest up mine iniquity*] So *Ewald* and others; but the meaning rather seems to be, thou addest to my sin; literally, thou sewest on to it (*Schultens*, *Hirzel*, *Delitzsch*. Cp. xiii. 4, where the same verb is used).

18. *And surely*] Job had considered the state of man in *this world*, as contrasted with that of the trees (v. 7); and he had observed a *resemblance* to man's condition in the evanescence of the *waters* (v. 11); and now the mountains and the rocks, which are far more durable, suggest by their decomposition another comparison. The very waters which Earth herself generates, sweep away her soil, and dissolve her solid mountains. The Earth contains the means of her own dissolution, and furnishes the instruments of her own destruction (*Carey*. Cp. below, on 2 Pet. iii. 5, 6). This is God's work; why, then, should not man resign himself to the operation of a similar law in this world? Why should he hope for renovation upon Earth? No, let him look *beyond* the grave. Job's friends had charged him with grievous sins, and promised him restoration here on earth, if he would repent (see xi. 13—19), which explains the connexion here. But Job does not admit the force of the argument, which is grounded on false premises. He has no such hope. He looks to another life in a better world.

— *cometh to nought*] Will fade away.

19. *Thou wasthest away*] Rather, *its inundations wash away the dust of the earth*. (See *Schultens*, and *Gesen*. 593.) Specially true of the Nile.

— *thou destroyest*] This is Thy work, O God.

20. *Thou prevailest*] Rather, Thou wilt prevail, O God. These verbs are best rendered in the future, Thou wilt send him away.

21. *His sons come to honour*] He is not conscious of the prosperity or adversity of those most dear to him. Such, in Job's estimate, is the state of man in his latter days of decrepitude; he takes no pleasure in the joys of others, nor does he sympathize in their sorrow.

22. *But his flesh upon him shall have pain*] *But on his own account will his flesh suffer pain*; he will feel for himself, not for others.

Some have supposed that this is a representation of man's state in the grave (so *Hirzel*, *Ewald*, and others); but see iii. 13. 19, which is at variance with this supposition. These words of Job describe man's condition in old age and affliction on the verge of the grave (so *Vulg.*, *Scultetus*, *Mariana*, *Tirinus*, *Orlander*, *Vatablus*, and others. Cp. *Pfeiffer*, *Dub*. p. 268. *Lee*, p. 298). Compare the description in Eccles. xii. 1—7, of the state of man when "the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them."

CH. XV. 1. *Eliphaz the Temanite*] This is the first of the second series of speeches of Job's three friends. It will be observed that instead of being softened by his plaintive appeals for pity, they become more irritated against him, for questioning the soundness of their reasonings. This is true to nature. Many men are more readily exasperated by censure of themselves, than moved to sympathy by the sufferings of their friends.

2. *belly*] Heb. *beten*, the seat of thoughts and desires: see v. 35, and below, xxxii. 18, 19.

— *the east wind*] Which is characterized in Scripture as withering and parching in its effects (Exod. xiv. 21. Isa. xxvii. 8. Jonah iv. 8), as well as violent (Ps. xlviii. 7).

4. *thou—restrainest prayer*] Thou dost disparage devotion and religious meditation (Ps. lxi. 1; cii. 1; civ. 34; cxliii. 5).

5. *thou choosest the tongue of the crafty*] Thou preferrest crafty speeches to wise ones, in that thou pretendest to prove thine own righteousness before God; thus thou art self-condemned.

7. *Art thou the first man*] *Wert thou born the first man?* (Heb. *Adam*.)

- ^b Or wast thou made before the hills ?
- ^{8 c} Hast thou heard the secret of God ?
And dost thou restrain wisdom to thyself ?
- ^{9 d} What knowest thou, that we know not ?
What understandest thou, which is not in us ?
- ^{10 e} With us *are* both the grayheaded and very aged men,
Much elder than thy father.
- ¹¹ Are the consolations of God small with thee ?
Is there any secret thing with thee ?
- ¹² Why doth thine heart carry thee away ?
And what do thy eyes wink at,
- ¹³ That thou turnest thy spirit against God,
And lettest *such* words go out of thy mouth ?
- ^{14 f} What is man, that he should be clean ?
And *he which* is born of a woman, that he should be righteous ?
- ^{15 g} Behold, he putteth no trust in his saints ;
Yea, the heavens are not clean in his sight.
- ^{16 h} How much more abominable and filthy is man,
ⁱ Which drinketh iniquity like water !
- ¹⁷ I will shew thee, hear me ;
And that *which* I have seen I will declare ;
- ¹⁸ Which wise men have told ^k from their fathers,
And have not hid it :
- ¹⁹ Unto whom alone the earth was given,
And ^l no stranger passed among them ;
- ²⁰ The wicked man travaileth with pain all *his* days,
^m And the number of years is hidden to the oppressor.
- ^{21 †} A dreadful sound *is* in his ears :
ⁿ In prosperity the destroyer shall come upon him.
- ²² He believeth not that he shall return out of darkness,
And he is waited for of the sword ;
- ²³ He ^o wandereth abroad for bread, *saying*, Where *is it* ?
He knoweth that ^p the day of darkness is ready at his hand.

b Ps. 90. 2.
Prov. 8. 25.
c Rom. 11. 34.
i Cor. 2. 11.

d ch. 13. 2.

e ch. 32. 6. 7.

f 1 Kings 8. 46.
2 Chron. 6. 36.
ch. 14. 4.
Ps. 14. 3.
Prov. 20. 9.
Eccles. 7. 20.
1 John 1. 8, 10.
g ch. 4. 18. &
25. 5.
h ch. 4. 19.
Ps. 14. 3. & 53. 3
i ch. 34. 7.
Prov. 19. 28.

k ch. 8. 8.

l Joel 3. 17.

m Ps. 90. 12.

† Heb. a sound of
fears.
n 1 Thess. 5. 3.

o Ps. 59. 15. &
109. 10.
p ch. 18. 12.

8. *Hast thou heard*] Wast thou present at the secret council of God, at the Creation ? (*Targum*.)

11. *Are the consolations*] Rather, *Are the consolations of God* (which we offer), namely, a word gently spoken with thee, (is it) too little for thee ? Doth it not satisfy thee ? (See *Gesen.* 35, and 2 Sam. xviii. 5.)

12. *Why doth thine heart*] Or, *What carries thine heart away from thee ?* What robs thee of thy senses, that thou turnest thy rage against God ?

— *what do thy eyes wink at ?*] With pride and insolence (*Gesen.* 764).

15. *in his saints*] His angels (iv. 18 ; v. 1) : and so *Clem. Rom.*, Epist. c. 39. See *Bp. Andrewes* (ii. 259 ; iv. 325) : The very Seraphim have somewhat to cover (Isa. vi. 2) ; and see also his noble sermon on “the LORD our righteousness” (vol. v. pp. 104—109. 126).

16. *How much more abominable*] Or, *How much less* (such is the sense of the Hebrew *aph-ci* after a negative, *Gesen.* 69) —i. e. how much less clear is *he who is abominable and corrupt* (literally, what was once sweet, but has turned sour), namely, *Man, who drinketh in sin like water*, as eagerly as a thirsty traveller gulps down a draught of fresh water in the desert on a hot day. Cp. xxiv. 7. *Prov.* xxvi. 6. *Eccles.* xxvi. 12. *John* iv. 14.

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19. *Unto whom alone the earth was given—passed among them*] So that their teaching was not adulterated by strange admixtures. Probably, at the time when Eliphaz lived, such immigrations had taken place, and the native simplicity of the inhabitants of the land had been corrupted by foreign alloy. Perhaps Eliphaz is referring to the alien mixtures introduced among the Joktanite inhabitants of Arabia, who derived their lineage from Shem, and who received the truth, pure and unadulterated, from the patriarch Noah (*Schultens*).

20. *The wicked man*] In this paragraph Eliphaz seems to be reciting some of the wise sayings that had been handed down from the fathers, to whom he has been referring. Cp. above, viii. 8, 9, where Bildad does the same.

— *the number of years is hidden*] Rather, *is reserved to the oppressors* (cp. *Gesen.* 716, and below, xx. 26 ; xxi. 19 ; xxiv. 1). He may live long, but these years are counted out to him by God, and are destined to him as a punishment. See what follows.

21—23. *A dreadful sound*] The panic fears of a conscience-stricken criminal, however wealthy and noble, rob him of rest, and prevent him from enjoying his prosperity. Eliphaz is describing the condition of tyrants, and his description has been verified by the history of rulers like Tiberius (*Tacit.*, *Annal.* vi. 6), Charles IX. of France, and Oliver Cromwell.

F

- 24 Trouble and anguish shall make him afraid ;
They shall prevail against him, as a king ready to the battle.
- 25 For he stretcheth out his hand against God,
And strengtheneth himself against the Almighty.
- 26 He runneth upon him, *even on his neck*,
Upon the thick bosses of his bucklers :
- q Ps. 17. 10. 27 ^q Because he covereth his face with his fatness,
And maketh collops of fat on *his* flanks.
- 28 And he dwelleth in desolate cities,
And in houses which no man inhabiteth,
Which are ready to become heaps.
- 29 He shall not be rich, neither shall his substance continue,
Neither shall he prolong the perfection thereof upon the earth.
- 30 He shall not depart out of darkness ;
The flame shall dry up his branches,
And ^r by the breath of his mouth shall he go away.
- r ch. 4. 9.
- s Isa. 59. 4. 31 Let not him that is deceived ^s trust in vanity :
For vanity shall be his recompence.
- 32 It shall be || accomplished ^t before his time,
And his branch shall not be green.
- 33 He shall shake off his unripe grape as the vine,
And shall cast off his flower as the olive.
- 34 For the congregation of hypocrites *shall be* desolate,
And fire shall consume the tabernacles of bribery.
- u Ps. 7. 14.
Isa. 59. 4.
Hos. 10. 13.
|| Or, iniquity. 35 ^u They conceive mischief, and bring forth || vanity,
And their belly prepareth deceit.

24. *They shall prevail against him, as a king ready to the battle*] Cp. Prov. vi. 11; xxiv. 34, where Poverty is described as coming like a traveller, and Need as an armed man. The word rendered *battle* (*cidor*), means a hostile tumultuous assault (*Gesen.* 365), perhaps with a spear (*cid*).

26. *He runneth upon him, even on his neck*] Rather, *he* (the sinner) *runneth upon Him* (God) *with his neck*; that is, the wicked man assaults God with a stiff neck, "erecto collo" (*Vulg.*), and with insolence (*Sept.*). Cp. Ps. lxxv. 6. There is a silent insinuation here, that Job is guilty of this sin, in murmuring against God. The words of *S. Augustine* (*Confess.* iii. 8) express the same sentiment: "Nos erigimus contra Te cornua falsæ libertatis, amplius amando proprium nostrum, quam Te omnium bonum."

— *Upon the thick bosses of his bucklers*] Rather, *with the thick bosses* (properly *backs*: see above, on xii. 12). The sinner defies and assaults God, and thrusts himself against Him; like a warrior rushing onward against an enemy, with the bosses of his shield (cp. *Schultens*, and *Gesen.* 152). This is a sublime description of the proud Atheist, but very inapplicable to Job, who was expected by Eliphaz to apply it to himself.

27. *he covereth his face with his fatness*] Cp. Deut. xxxii. 15: "Jeahurun waxed fat, and kicked;" and Ps. xvii. 10: "They are inclosed in their own fat: and their mouth speaketh proud things."

28. *And he dwelleth in desolate cities*] The proud sinner rebels against God's will, by venturing to colonize cities which God has cursed, and has doomed to perpetual desolation for their sins. Such were Sodom and Gomorrah, and Jericho, and, in later days, Babylon, a city which the Semitic tribes of the East feared to colonize, because they believed that it had been destroyed on account of Nimrod's apostasy from God (*Wetstein*, *Delitzsch*). Alexander the Great, of the family of Japheth, thought to make Babylon his capital, but in vain: he died there. Cp. Isa. xiii. 20, on the doom of Babylon; and Jer. xii. 39; i. 39.

The building up of Jericho with walls and gates brought a curse with it, on him who made the attempt (see on Josh. vi. 26. 1 Kings xvi. 34; and cp. Deut. xiii. 18—18). We may also call to mind here the act of the Emperor Julian, the Apostate, exciting the Jews to rebuild the Temple of Jerusalem, in order to refute the prophecies of Christ; and the extraordinary phenomena by which they were deterred from executing their design. See *Tillemont*, vii. 185, ad A.D. 363. *Persécution de l'Eglise par Julien*, Art. xxxv.—xxxvii.

— *Which are ready to become heaps*] Which are destined to become ruins, and not to be rebuilt (cp. *Gesen.* 662); like Sodom, Jericho, Babylon, and the Temple at Jerusalem: see the foregoing note.

29. *Neither shall he prolong*] Rather, *neither shall their substances take root in the earth* (*Vulg.*, *Schultens*). *Gesenius*, speaking doubtfully (487), renders it, *their substance shall not spread itself* (so *Targum*); and he would alter the text; but cp. Isa. xl. 24, "Their stock shall not take root in the earth."

The word rendered *substance* (*minleh*) occurs only in this place, and its meaning is not certain. *Fuerst* (p. 834) agrees with most modern expositors (*Hirzel*, *Ewald*, *Stichel*, *Delitzsch*) in supposing that the sentence may mean, *their substance* (corn, trees, &c.) *is not bowed down to the earth*, with the weight of its produce: on the verb *natak*, to bend, to incline, see *Gesen.* 646.

30. *The flame*] Of lightning: Cant. viii. 6. Ezek. xxi. 81 (*Schultens*).

— *of his mouth*] The mouth of God.

31. *is deceived*] Like a man distracted by phrenzy, or intoxicated by pride (Isa. xxviii. 7; xxxii. 6. Cp. Hos. iv. 12).

32. *his branch*] Properly, *his palm branch* (Isa. ix. 14; xix. 15. *Gesen.* 410).

34. *desolate*] Literally, hard like a rock; barren: cp. xxx. 8. *Gesen.* 173.

— *of bribery*] Of judicial corruption. Cp. vi. 22. Prov. vi. 25. Deut. x. 17. *Gesen.* 813.

XVI. ¹ Then Job answered and said,

² I have heard many such things :

|| * Miserable comforters are ye all.

³ Shall † vain words have an end ?

Or what emboldeneth thee that thou answerest ?

⁴ I also could speak as ye do :

If your soul were in my soul's stead,

I could heap up words against you,

And ^b shake mine head at you.

⁵ But I would strengthen you with my mouth,

And the moving of my lips should assuage *your grief*.

⁶ Though I speak, my grief is not asswaged :

And *though* I forbear, † what am I eased ?

⁷ But now he hath made me weary :

Thou hast made desolate all my company.

⁸ And thou hast filled me with wrinkles,

Which is a witness against me :

And my leanness rising up in me

Beareth witness to my face.

⁹ ^c He teareth *me* in his wrath, who hateth me :

He gnasheth upon me with his teeth ;

^d Mine enemy sharpeneth his eyes upon me.

¹⁰ They have ^e gaped upon me with their mouth ;

They ^f have smitten me upon the cheek reproachfully ;

They have ^g gathered themselves together against me.

¹¹ God ^h † hath delivered me to the ungodly,

And turned me over into the hands of the wicked.

¹² I was at ease, but he hath broken me asunder :

He hath also taken *me* by my neck, and shaken me to pieces,

And ⁱ set me up for his mark.

¹³ His archers compass me round about,

He cleaveth my reins asunder, and doth not spare ;

He poureth out my gall upon the ground.

¹⁴ He breaketh me with breach upon breach,

He runneth upon me like a giant.

|| Or, *troublesome*
a ch. 13. 4.

† Heb. *words of*
wind.

b Ps. 22. 7. &
109. 25.
Lam. 2. 15.

† Heb. *what*
grief from me ?

c ch. 10. 16, 17.

d ch. 13. 24.

e Ps. 22. 13.

f Lam. 3. 30.
Micah 5. 1.
g Ps. 35. 15.

h ch. 1. 15, 17.
† Heb. *hath* *shut*
me up.

i ch. 7. 20.

CH. XVI. 1. *Job answered*] Job is now stimulated by the bitter answers of his friends (see on xv. 1) to retort upon them with more passionate language ; and so the controversy rises higher and higher, without any hope of solution, till it is terminated by Elihu and by God.

2. *Miserable comforters*] Literally, *comforters of vexation*, i. e. vexations (*Gesen.* 639). Cp. below, on James ii. 4.

3. *vain words*] Literally, *words of wind*,—a reference to the taunt of Eliphaz (xv. 2).

— *what emboldeneth thee*] Goads thee on, makes thee vehement. Cp. vi. 25 (*Gesen.* 511).

4. *I also could speak as ye*] With mere words, uttered by the lips, not from the heart ; with empty talk, and hollow professions. Cp. James ii. 15—17 (*Ewald, Hirzel*).

5. *But I would strengthen you with my mouth*] Rather, I would encourage you with my mouth.

6. *asswaged*] Literally, kept back, restrained.

7. *my company*] My family circle. Cp. xv. 34.

8. *thou hast filled me with wrinkles*] Rather, *Thou hast bound me fast with wrinkles*, as with a chain : cp. xxii. 16, the

only other place where the verb here used (*kamat*) is found. It is connected with an Arabic and Chaldee verb, signifying to bind, as a beast is bound with its four legs tied together, in order to be carried away to be slaughtered (*Schulien*. Cp. *Gesen.* 734 ; *Carey*, 249).

9. *He teareth me in his wrath*] Rather, *His wrath tears me, and fights against me*.

10. *They have gaped upon me with their mouth—cheek*] They gape upon me with their mouths, like lions, as if they would swallow me up ; they smite me on the cheek ; they conspire against me. Cp. Ps. xxii. Matt. xxvi. 67. The resemblance in many respects between Job and his Divine Antitype, Christ, is frequently presenting itself to the reader. Cp. above, on i. 1.

13. *for his mark*] For his arrows. Cp. vii. 20. Lam. iii. 13.

13. *His archers*] Or, *his arrows* (*Gesen.* 753 ; *Ewald, Hirzel*).

— *compass me*] Fly around me, whiz about me.

14. *He breaketh me*] Like a battered wall.

— *like a giant*] As a warrior assaults a city.

- ^k ch. 30. 19.
^{Ps.} 7. 5.
- ¹⁵ I have sewed sackcloth upon my skin,
And ^k defiled my horn in the dust.
- ¹⁶ My face is foul with weeping,
And on my eyelids is the shadow of death ;
- ¹⁷ Not for *any* injustice in mine hands :
Also my prayer *is* pure.
- ¹⁸ O earth, cover not thou my blood,
And ^l let my cry have no place !
- ¹⁹ Also now, behold, ^m my witness is in heaven,
And my record is [†] on high.
- ²⁰ My friends [†] scorn me,
But mine eye poureth out *tears* unto God.
- ²¹ ⁿ O that one might plead for a man with God,
As a man *pleadeth* for his || neighbour !
- ²² When [†] a few years are come,
Then I shall ^o go the way *whence* I shall not return.
- XVII. ¹ My || breath is corrupt, my days are extinct,
^a The graves *are ready* for me.
- ² *Are there not mockers with me ?*
And doth not mine eye [†] continue in their ^b provocation ?
- ³ Lay down now, put me in a surety with thee ;
- [†] Heb. *in the high places.*
[†] Heb. *are my scorners.*
ⁿ ch. 31. 35.
Eccles. 6. 10.
Isa. 45. 9.
Rom. 9. 20.
[†] Or, *friend.*
[†] Heb. *years of number.*
^o Eccles. 12. 5.
[†] Or, *spirit is spent.*
^a Ps. 88. 3, 4.
[†] Heb. *lodge.*
^b 1 Sam. 1. 6, 7.

15. *I have sewed sackcloth upon my skin*] On my *hide* (Sept.). I have sewed it, not as a dress, but I have sewed it on, so as to become a part of myself.

16. *My face is foul with weeping*] Cp. Isaiah's description of Job's suffering Antitype, the Messiah (Isa. liii. 3).

17. *Not for any injustice*] Or, *although there is no injustice in mine hands* (Gesen. 628).

18. *O earth, cover not thou my blood*] But let it cry out to heaven for vengeance, as the blood of Abel, slain by his brother, cried out from the ground (Gen. iv. 10). Cp. Ezek. xxiv. 7.

— *no place*] No resting-place, till it find a Göl, or avenger of blood : see xix. 25.

19. *in heaven*] The hard-heartedness of Job's friends again constrains him to look up to God. He finds only sorrow and unkindness on earth, and therefore his eyes are lifted up to heaven. The cruelty of his friends, and their lack of love to him, quicken his faith in God.

Job was persuaded that he would be raised from the grave ; and yet he does not cease to lament ; but in proportion as he sees Death more near, he beholds the Resurrection more clearly : he perceives that his friends have become his enemies, and that one affliction is heaped upon another ; and he turns his eyes to God, and his prayer does not dwell upon earth, but ascends like incense to heaven (*S. Ambrose*, De Interpell. Job. i. 8).

20. *My friends scorn me*] Literally, *my friends are my mockers*. Cp. Ps. cxix. 51. *Gesen.* 435 ; and cp. xvii. 2. It is worthy of remark that the word here used, *melits*, signifies also an *interpreter*, an *intercessor*, and is employed in that sense : below, xxxiii. 23. Cp. Gen. xlii. 23. 2 Chron. xxxii. 31. Isa. xliii. 27 ; and some, as *Professor Lee* and *Carey*, have assigned that sense to the word here, "My true interpreters are my friends," and they suppose in this word, here and in xxxiii. 23, a prophetic reference to the Mediator. But the Authorized Version appears to be correct ; and the similarity of the words serves to bring out the contrast between the unkindness of man and the mercy of God.

— *poureth out tears*] See Isa. xxxviii. 14. Observe the wonderful pathos with which the cravings of sad and sorrowing humanity are expressed. It finds no comfort on earth, and it lifts a streaming eye to God, and with cries and tears implores for a Mediator.

21. *O that one might plead*] Rather, *O that he would plead for man* (especially for Job himself, regarded in his relation to God) *with God ; and for the son of man* (especially Job him-

self, regarded in his relation to other men, particularly his three friends) *with his friend !*

On the words and construction, compare *Hirzel* and *Gesenius*, under the word *yacach*, p. 348.

This desire of Job is like that which he had before expressed in ix. 35, which is the best commentary on this place. See also xvii. 3.

It is fulfilled in a wonderful manner by the Incarnation of Christ, Who is both God and Man, and Who, because He is God, is able to plead powerfully and effectually for men with God, and also, being Man, pleads feelingly for man, because He sympathizes with him in all his sorrows (see Heb. iv. 15), and Who pleads also for man ("the son of man") with his brother man, because being "Son of Man," as well as God, He has joined all men together in loving sympathy as fellow-members of Himself. Thus He has reconciled God to men, and men to one another, and is our "Pence." See Eph. ii. 14, 15.

If this prophetic speech of Job had been viewed (as surely it ought to be) in the light of the Gospel, and with regard to Christ, it could hardly have been interpreted in so many diverse and contradictory ways as it has been.

22. *When a few years*] Rather, *for years of number* (i. e. that may be counted) *will come ; and I shall go on a way, and not return* (from it), to the "bourne from which no traveller returns." Cp. David's words (2 Sam. xii. 23), "I shall go to him, but he shall not return to me."

Job does not look for restoration in this world : cp. xvii. 1. His only hope is, that when a few years are passed, and when he has gone to his rest in a better world, his Divine Mediator will take up his cause, and that he will then be righted.

CH. XVII. 2. *Are there not mockers with me ?*] Rather, *Surely, there are mockers with me* (literally, may I die if there are not. Cp. i. 11 ; ii. 5 ; xxx. 25 ; xxxi. 36) ; *and mine eye passes the night* (like a lodger in a house) *in their disputings*. I am at the point to die, and my friends mock and insult me, by promising me a long life, if I cease to be wicked. He turns from them to God, and speaks to Him. Job had said (xvi. 19), "My witness is in heaven." Though he is now driven almost to distraction by the cruelty of his earthly friends, and by the sufferings inflicted on him by God, yet he still holds fast his confidence in God's *future* intervention in his behalf, and his faith rises most gloriously, when to all human appearance it must be swallowed up in despair. See xix. 21—27.

3. *Lay down now*] A pledge.

Who is he *that* ^c will strike hands with me ?

c Prov. 6. 1. &
17. 18. & 22. 26.

⁴ For thou hast hid their heart from understanding :
Therefore shalt thou not exalt *them*.

⁵ He that speaketh flattery to *his* friends,
Even the eyes of his children shall fail.

⁶ He hath made me also ^d a byword of the people ;
And || aforetime I was as a tabret.

d ch. 30. 9.

⁷ ^e Mine eye also is dim by reason of sorrow,
And all || my members *are* as a shadow.

|| Or, *before*
them.

e Ps. 6. 7. &
31. 9.

|| Or, *my*
thoughts.

⁸ Upright *men* shall be astonished at this,
And the innocent shall stir up himself against the hypocrite.

⁹ The righteous also shall hold on his way,
And he that hath ^f clean hands [†] shall be stronger and stronger.

f Ps. 21. 4.

† Heb. *shall add*
strength.

g ch. 6. 29.

¹⁰ But as for you all, ^g do ye return, and come now :
For I cannot find *one* wise man among you.

¹¹ ^h My days are past,
My purposes are broken off,
Even [†] the thoughts of my heart.

h ch. 7. 6. &
9. 25.

† Heb. *the*
possessions.

¹² They change the night into day :
The light is [†] short because of darkness.

† Heb. *near*.

¹³ If I wait, the grave is mine house :
I have made my bed in the darkness.

¹⁴ I have [†] said to corruption, Thou art my father :
To the worm, *Thou art* my mother, and my sister.

† Heb. *cried, or,*
quilled.

¹⁵ And where *is* now my hope ?
As for my hope, who shall see it ?

JOB'S PRAYER FOR A MEDIATOR.

— *put me in a surety with thee*] Be sponsor, or bondsman, O God, for me, with Thyself. See *Gesen.*, p. 651, on the word here used, *arab* (to mingle, to exchange ; whence Greek and Latin *arrhabo*, French *arrhes*, surety. Cp. Isa. xxxviii. 14.

Job regards God in a twofold aspect, namely, as his Judge, and also as his surety with his Judge. Here is another aspiration and craving of man in affliction,—an aspiration and craving fulfilled in Christ, God and Man, and Mediator between God and Man. See above, on xvi. 19. Cp. *Professor Lee*, p. 312 ; and *Carey*, p. 253 ; and see what now follows.

— *Who is he that will strike hands with me ?*] Who, except God, should strike (his hand) to my hand, and furnish to me a pledge and security, which I can present to my Judge ? There is none but God, who can be his Sponsor with God and Man.

A wonderful prophecy, springing forth from the inmost depths of human need and human craving, and like a spiritual arrow, feathered with the wings of the Holy Ghost, and put on the string of man's bow by the hand of God Himself in His primeval revelations to Adam. Cp. on Gen. iii. 15 ; and iv. 1. A wonderful prophecy, indeed, and literally fulfilled in Christ, Who, being both God and Man, strikes hands with Man by actual contact as Man, and is his surety with God, and is therefore called *εγγυος* (see Heb. vii. 22), as well as *μεσίτης*. 1 Tim. ii. 5. Heb. viii. 6 ; ix. 15 ; xii. 24. Here is the triumph of Job's faith. It is like the faith of Abraham, when God commanded him to sacrifice Isaac. God had seemed to be Job's enemy : he had even spoken of God as such ; but to whom shall he turn ? Not to men : his friends mock him. To whom but to God ?

On the act of striking hands in suretyship and stipulations, see Prov. vi. 1 ; xi. 15 ; xvii. 18 ; xxii. 26.

⁵. *He that speaketh flattery to his friends*] Rather, *he who betrays his friends for spoil* (*chelek* : see *Gesen.* 284). He who makes traffic of his friends, and sells them like spoil for

his own profit, he shall receive a recompense of his evil deeds in the misery of his own children.

⁶. *And aforetime I was as a tabret*] Rather, *and as to my face I am become an abomination*, Heb. *topheth* (see *Sept.* and *Vulg.*) ; literally, an object to be spit upon (*Gesen.* 872) ; and the sense here is, *I am become as one spit upon in his face* (*Schult.*, *Ewald*, and *Delitzsch*). Here is another resemblance of Job to his Divine Antitype, Christ. Cp. Isa. l. 6 ; and Matt. xxvi. 67. But as the Messiah says also, “ He is near that justifieth Me ” (Isa. l. 8) ; so Job (xix. 25).

⁸. *Upright men shall be astonished at this*] So of Job's Divine Antitype, and of His sufferings, it is said by the prophet, “ Many were astonished at Thee ; His visage was so marred ” (Isa. lii. 14).

⁹. *The righteous also*] Or, *Nevertheless the righteous*, that is, Although I am scorned by my friends, and spit upon, yet I will hold on my way.

¹⁰. *return, and come now*] Return to the charge, and attack me again, if you will.

¹¹. *My days are past*] Do not flatter me with promises of worldly restoration and prosperity, if I repent.

¹². *They change*] They change night into day. This is put impersonally. On account of my sorrows, night is become my only day ; and *light is near* (me) *from the face of darkness*. My only hope is in the grave. Death is my only life. Do not promise me life here on earth : my light is beyond.

The full development of this thought is found in the sublime speech of the Christian martyr, *S. Ignatius*, on the eve of suffering, to his friends who persuaded him to sue for a prolongation of life : “ My birth is at hand. Oh, my friends, do not hinder me from *living* ! Do not desire that I should *die*. Let me have a sight of that pure light. Let me have a sunset to the world, that I may have a sunrise to God ” (*S. Ignat.* ad Rom. § 2, § 7).

¹³. *If I wait*] If I have any patience and hope, it is for the Grave as my house. Cp. *Sept.*, *Vulg.*, and *Targum*.

i ch. 18. 13.

16 They shall go down ¹ to the bars of the pit,
When *our* ² rest together is in the dust.

k ch. 3. 17, 18,
19.

XVIII. ¹ Then answered Bildad the Shuhite, and said,

² How long *will it be ere ye* make an end of words?
Mark, and afterwards we will speak.

a Ps. 73. 22.

³ Wherefore are we counted ^a as beasts,
And reputed vile in your sight?

b ch. 13. 14.

† Heb. *his soul*.

⁴ ^b He teareth [†] himself in his anger:
Shall the earth be forsaken for thee?
And shall the rock be removed out of his place?

c Prov. 13. 9. &
20. 20. & 24. 20.

⁵ Yea, ^c the light of the wicked shall be put out,
And the spark of his fire shall not shine.

⁶ The light shall be dark in his tabernacle,
^d And his ^{||} candle shall be put out with him.

d ch. 21. 17.

Pa. 14. 28.

† Or, *lamp*.

⁷ The steps of his strength shall be straitened,
And ^e his own counsel shall cast him down.

e ch. 5. 13.

f ch. 22. 10.

Pa. 9. 15. & 35. 8.

⁸ For ^f he is cast into a net by his own feet,
And he walketh upon a snare.

⁹ The gin shall take *him* by the heel,
And ^g the robber shall prevail against him.

g ch. 5. 5.

† Heb. *hidden*.

¹⁰ The snare is [†] laid for him in the ground,
And a trap for him in the way.

¹¹ ^h Terrors shall make him afraid on every side,
And shall [†] drive him to his feet.

h ch. 15. 21. &
20. 26.Jer. 6. 25. &
20. 3. & 46. 5. &
49. 29.† Heb. *scatter*

him.

i ch. 15. 23.

¹² His strength shall be hungerbitten,
And ⁱ Destruction *shall be* ready at his side.

† Heb. *bars*.

¹³ It shall devour the [†] strength of his skin:
Even the firstborn of death shall devour his strength.

k ch. 8. 14. &
11. 20.

Pa. 112. 10.

Prov. 10. 28.

¹⁴ ^k His confidence shall be rooted out of his tabernacle,
And it shall bring him to the King of terrors.

16. *They shall go down*] My hope and I shall go down together to the grave.

— *When*] On this use of the Hebrew *im*, see *Delitzsch* here. Perhaps it may rather mean, *Behold, our rest is* (not on earth, but) *it is together in the dust*; and so *Gesenius* understands it (p. 55).

CH. XVIII. 1. *Bildad*] The storm of words between Job and his friends is rising higher, and a peace seems to be impossible. But eventually a solution comes (xlii. 1—9).

2. *How long will it be ere ye*] Rather, *How long will ye set snares for words*? That is, to catch them, as a hunter catches game (see *Schult.*, *Michael.*, *Gesen.* 736), so as to have a continual supply of new arguments. Bildad uses the plural *ye*, in the sense of “you, and such as you.” He regards Job as one of a large class, distinguished by their foolish talking from such wise men as he supposes himself to be.

4. *He teareth himself*] Job is transported with violent fury, and will not hear reason; but his rage recoils on himself: he is like a mad animal preying on itself.

— *Shall the earth be forsaken for thee?*] Shall there be a revolution in the divine government of the world? Or shall the earth be swept clean of its inhabitants, in order to make room for thee, and for thy proud imaginations?

5. *Yea, the light of the wicked*] Notwithstanding all thy struggles against God, thou shalt be chastened for thy sin.

6. *his candle shall be put out with him*] Rather, *the lamp over him will be put out*. There is a reference to the Oriental

practice of having a lamp hung over the head, in the tent, and house: cp. xxix. 8.

7. *The steps of his strength shall be straitened*] *The strides of his might shall be shortened*,—an Arabic proverb (*Schultens*).

9. *the robber*] Rather, *snare* or *moose*. Cp. v. 5 (*Schultens*, *Gesen.* 712).

11. *shall drive him to his feet*] *Shall scatter* (bewilder, or scare) *him at his steps*; that is, every step that he takes, he will be affrighted with panic fears. Cp. Isa. viii. 14, 15.

12. *His strength shall be hungerbitten*] Rather, *his Calamity* (*Syriac*, *Arabic*, *Hirzel*, *Hahn*, and *Delitzsch*) *shall be* (like a gaunt wolf) *hungerbitten* (*Gesen.* 773). It will prowl about as a famished beast, ready to devour him.

— *at his side*] His Calamity shall hunt him, as a wild beast tracks his prey, and shall devour him. So *Ewald*, *Schlott.*, *Hahn*, and *Gesen.* 711. Others render it *for his fall* (*Delitzsch*). The former rendering seems preferable.

13. *the strength*] Literally, the *crossbars* (xvii. 16; xviii. 13).

— *the firstborn of death*] The horrible disease (*Schultens*, *Hirzel*, and *Delitzsch*), called by the *Targum* here “Angel of Death.” Cp. Ps. lxxxix. 27. Isa. xiv. 30.

14. *And it shall bring him*] *It* (Disease) *shall cause him to march* (like a captive in chains) *to the King of Terrors*, i. e. to Death (*Gesen.*). The history of captive princes, brought in chains before Kings their conquerors, to have execution done upon them (2 Kings xxv. 6), and the representations of such scenes in the Assyrian Monuments, may serve to illustrate this

¹⁵ It shall dwell in his tabernacle, because *it is* none of his :
Brimstone shall be scattered upon his habitation.

¹⁶ ¹ His roots shall be dried up beneath,
And above shall his branch be cut off.

¹⁷ ^m His remembrance shall perish from the earth,
And he shall have no name in the street.

¹⁸ † He shall be driven from light into darkness,
And chased out of the world.

¹⁹ ^a He shall neither have son nor nephew among his people,
Nor any remaining in his dwellings.

²⁰ They that come after *him* shall be astonished at ° his day,
As they that || went before † were affrighted.

²¹ Surely such *are* the dwellings of the wicked,
And this is the place of *him* that ^p knoweth not God.

XIX. ¹ Then Job answered and said,

² How long will ye vex my soul,
And break me in pieces with words ?

³ These ^a ten times have ye reproached me :
Ye are not ashamed *that* ye || make yourselves strange to me.

⁴ And be it indeed *that* I have erred,
Mine error remaineth with myself.

⁵ If indeed ye will ^b magnify *yourselves* against me,
And plead against me my reproach :

⁶ Know now that God hath overthrown me,
And hath compassed me with his net.

⁷ Behold, I cry out of || wrong, but I am not heard :
I cry aloud, but *there is* no judgment.

⁸ ^c He hath fenced up my way that I cannot pass,
And he hath set darkness in my paths.

⁹ ^d He hath stripped me of my glory,
And taken the crown *from* my head.

1 ch. 29. 19.

Isa. 5. 24.

Amos 2. 9.

Mal. 4. 1.

m Ps. 34. 16. &

109 13.

Prov. 2. 22. &

10. 7.

† Heb. *They shall drive him.*

n Isa. 14. 22.

Jer. 22. 30.

o Ps. 37. 13.

|| Or, *lived with him.*

† Heb. *laid hold on horror.*

p Jer. 9. 3. &

10. 25.

1 Thess. 4. 5.

2 Thess. 1. 8.

Titus 1. 16.

a Gen. 31. 7.

Lev. 26. 26.

|| Or, *harden yourselves*

against me.

b Ps. 38. 16.

|| Or, *violence.*

c ch. 3. 23.

Ps. 88. 8.

d Ps. 89. 44.

terrible picture of the wicked man brought by Disease before Death, the "King of Terrors." Cp. Ps. xlix. 15. Isa. xxviii. 15.

16. *It shall dwell in his tabernacle, because it is none of his* Or rather, *what is none of his shall dwell in his tent* : strangers shall occupy it. The sense is similar to that in Ps. lxi. 25; cix. 8. Cp. Acts i. 20. His habitations shall be given to others, and be occupied by wild beasts, such as jackals, and other strange and doleful creatures (cp. Isa. xiii. 21. See Ewald, Hirzel, Delitzsch). The verb in the third person feminine singular, agrees with the collective subject which follows. As to the phrase in the original, see Hirzel here, and on xxxix. 16. Gesen., 172, gives a somewhat different turn to it.

— *Brimstone shall be scattered*] Probably there is a reference here to the fate and condition of Sodom and Gomorrah (Hävernick, Einleit. 340). See above, on Gen. xix. 24, and Deut. xxix. 23. In xxi. 12—15, there seems to be a reference to the other great judgment on the Ancient World, that of the Flood.

17. *in the street*] Out of doors : in the plain (Syriac, Arabic). See Gesen. 266. Cp. v. 10. Prov. viii. 26.

19. *nephew*] Grandson or descendant. Cp. the Auth. Vers. in Judg. xii. 14. 1 Tim. v. 4.

— *Nor any remaining*] None that hath escaped.

20. *They that come after*] So Targum, Vulg., Sept., Arabic, Syriac, Gesen., Hirzel, Schlott., Hahn, and others. Or the meaning may be, *they that dwell in the West* (cp. Joel ii. 20; and so Schultens, Oettinger, Umbreit, Ewald, Delitzsch). And the following phrase is translated by some, *they that dwell in*

the East. Cp. Gen. xv. 19. Ezek. xlvii. 8. 18. Zech. xiv. 8; but the former rendering seems preferable.

— *his day*] Of calamity. Cp. xxiv. 1. Ps. lxxvi. 7; cxxxvi. 8.

CH. XIX. 1. *Job answered*] Job is now almost exhausted by the violent passion of his friends, and he is forced to hurry away from them, and to take refuge in God.

2. *break me in pieces*] Crush me, pound me, as in a mortar.

3. *ye make yourselves strange to me*] *Ye stun me*. See Gesen. 223, under the root *hacar*, to stun by contusion, and cp. Delitzsch here.

4. *Mine error remaineth with myself*] It abides, or lodges with me, as a guest with a host; and it only hurts me, and not you, and I only shall be called to account for it.

5. *And plead against me my reproach*] If ye will point to my shame and misery, as if it were a proof of sin.

6. *Know now that God hath overthrown me*] Rather, *has turned me aside from my way*. See Gesen. 616, under the word *avalh* (cp. Ps. cxlvi. 9). Job compares himself to an animal driven out of its path into a pit or a net; and he likens God to a hunter pursuing his prey.

My calamity (he says) is God's work; not (as you say) the consequence of my sin.

8. *He hath fenced up my way*] Cp. iii. 23; xiii. 27.

9. *And taken the crown*] Job likens himself to a captive King, stripped of his royal insignia : cp. xxix. 1—16.

- ^e ch. 13. 24.
Lam. 2. 5.
- ^f ch. 30. 12.
- ^g Ps. 31. 11. &
38. 11. & 69. 8. &
88. 8, 18.
- [†] Heb. *my belly*.
[‡] Or, *the wicked*.
^h 2 Kings 2. 23.
- ⁱ Ps. 41. 9. &
55. 13, 14, 20.
[†] Heb. *the men of
my secret*.
^k ch. 30. 30.
Ps. 102. 5.
Lam. 4. 8.
[‡] Or, *as*.
- ^l ch. 1. 11.
Ps. 38. 2.
^m Ps. 69. 26.
- [†] Heb. *Who will
give, &c.*
- 10 He hath destroyed me on every side, and I am gone :
And mine hope hath he removed like a tree.
- 11 He hath also kindled his wrath against me,
And he *counteth me unto him as *one* of his enemies.
- 12 His troops come together,
And 'raise up their way against me,
And encamp round about my tabernacle.
- 13 * He hath put my brethren far from me,
And mine acquaintance are verily estranged from me.
- 14 My kinsfolk have failed,
And my familiar friends have forgotten me.
- 15 They that dwell in mine house,
And my maids, count me for a stranger :
I am an alien in their sight.
- 16 I called my servant, and he gave *me* no answer ;
I intreated him with my mouth.
- 17 My breath is strange to my wife,
Though I intreated for the children's *sake* of † mine own body.
- 18 Yea, ‡ ^h young children despised me ;
I arose, and they spake against me.
- 19 ⁱ All † my inward friends abhorred me :
And they whom I loved are turned against me.
- 20 * My bone cleaveth to my skin ‡ and to my flesh,
And I am escaped with the skin of my teeth.
- 21 Have pity upon me, have pity upon me, O ye my friends ;
' For the hand of God hath touched me.
- 22 Why do ye ^m persecute me as God,
And are not satisfied with my flesh ?
- 23 † Oh that my words were now written !
Oh that they were printed in a book !

10. *like a tree*] Uprooted by a storm, or swept away by a stream.

12. *His troops*] Cp. x. 17 ; xxv. 8 ; xxix. 25.

— *raise up their way*] They throw up a way, in order to make an attack on me, as on a besieged city : cp. xvi. 14.

13. *He hath put my brethren far from me*] Another parallel to the sufferings of Christ. See Ps. lxix. 8 ; and above, on i. 1, and xvi. 10.

17. *Though I intreated for the children's sake of mine own body*] Or rather, *and my intreaties, or groanings* (are loathsome) *to the sons of my body* (see *Gesen.* 291 ; *Fuerst*, 464. 466 ; *Lee*, 331). *The sons of his body* may mean sons of the womb (see Prov. xxxi. 2) which brought him forth. See iii. 10, namely, his own brethren ; "fratres uteri" (*Gesen.*, *Umbreit*). But it seems hardly necessary to depart from the usual signification, "*the sons of my body*," my own children (cp. Ps. cxxxii. 11. Micah vi. 7), although Job's children had perished (i. 18). He is speaking of the greatest wretchedness, in general terms.

20. *I am escaped with the skin of my teeth*] A proverbial paradox. I am reduced to a mere shadow, I am escaped with nothing, or next to nothing, so that my escape is hardly an escape. I am escaped with the skin of what has no skin, the skin of bone ; cp. the Latin proverbs, "*Lana caprina*" (*Horat.*, 1 Ep. xviii. 15), and "*Totum nil*" (*Juvenal.*, iii. 209), and see *Gesen.* 477.

22. *And are not satisfied with my flesh*] Ye devour me with backbiting, and yet are not satisfied. Cp. *Horat.*, 1 Sat. vi. 46, "*Quem rodunt omnes*." Or it may be understood as in Ps. xxvii. 2. Gal. v. 15. *Gesen.* 43.

JOB'S PRAYER, PROPHECY, AND PROFESSION OF FAITH IN HIS DELIVERER, AND IN THE RESURRECTION OF THE BODY.

23. *Oh that*] Literally, *who will give?* (See xiv. 13.) All Job's earthly comforts had now failed ; he had lost his goods and children, was wasted by disease, tempted by his wife, mocked by his friends, and (as it seemed) forsaken by God, like Christ upon the Cross (Matt. xxvii. 46). He appeared to be at the point of death ; but his faith did not fail ; nay, it became brighter and brighter. It seemed that he must die ; but there was one thing that he would not allow to die with him, and he delivers it here as his last Will and Testament.

This last Will and Testament is a Creed and a Prophecy. It has a pathetic prologue prefixed to it, and an epilogue no less pathetic subjoined to it : "*Have pity upon me, have pity upon me, O ye my friends ; for the hand of God hath touched me*." And, since the thoughts he is about to utter had been comforting to himself, he desires that they may be no less consolatory to others after his death. He feels the depth of their meaning ; and he introduces them with a sublime exordium, bespeaking their dignity. He desires that his words may be *written*, in order that they may not be forgotten ; he desires also that they may be registered *in a book* ; that they may be enrolled upon record, as a public instrument ; and then he utters a third wish. Since ink and parchment will decay, and since he desires that his words may last for ever, he prays that they may be *engraven*, engraven *on stone, with a pen of iron*. And since letters graven on stone with a pen of iron may be choked up with dust, or worn out by age, or be corroded and defaced, he desires that the characters graven *on the rock*

- 24 That they were graven with an iron pen
And lead in the rock for ever !
25 For I know that my Redeemer liveth,

with an iron pen, may be filled up with lead poured into them. Cp. *Schultens* and *Delitzsch*.

The words here uttered are like an epitaph, engraven in indelible characters on his tomb.

The Law of Moses was written and graven in stone; so is this Gospel of Job. Men's sins are written with a pen of iron (Jer. xvii. 1); so is the discharge from them here.

Job's wish (says *S. Chrysostom*) has been granted: his words are written in the imperishable record of the Book of Holy Scripture; they are graven on the rock of God's Word, and there are read, and minister comfort to all generations.

In a spiritual sense, which the Gospel suggests, the words of Job are written in a Book, even in the Book of the Everlasting Gospel itself; they are engraven for ever on a Rock, even on the Rock of Ages, which is Christ. See 1 Cor. x. 4; and on Matt. xvi. 18. They are engraven with an iron pen,—with the iron pen of the nails, and of the spear,—on the palms of His hands, and on His precious side, and they will be there read by the eyes of men and angels for evermore. These marks are the proofs of His Resurrection, and convinced the doubting Apostle St. Thomas (John xx. 27—29), and are proofs of our Resurrection also; "Christ is risen from the dead, and become the firstfruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 20, 22). See the excellent Sermon of *Bp. Andrewes* on these words of Job. Vol. ii. 252—268.

It is remarkable that as Job joined a profession of belief in the Godhead of his Redeemer with that of His Manhood, so did St. Thomas; when that Apostle saw the marks of the nails printed on the hands and on the side of Christ, he answered and said, "My Lord and my God" (John xx. 28). See below, on John xx. 27.

On the evidence deducible from this passage, with regard to the antiquity of engraving, and alphabetical writing, cp. *Kitto*, Bibl. Illust. p. 176; and above, Gen. xxviii. 18. 25. Exod. xvii. 14; xxiv. 4. Deut. xxxi. 19. Josh. viii. 32; xviii. 8. Cp. *Winer*, R. W. B., "Art. Schreib-Kunst," ii. 420; *Wilkinson*, Anc. Egyptians, iii. 249; *Wright*, B. D. ii. 1788; *Ewald* here, p. 198.

In commenting on this prophecy, introduced by so sublime a preamble, and uttered on so solemn an occasion, we are entitled to believe that Job was elevated above himself, and spoke by Divine inspiration, and uttered words (as the Prophets did) of which he himself may not have seen all the full significance and force (see on 1 Pet. i. 10), and which are to be interpreted, as all utterances of the Holy Spirit are, by means of other passages of Holy Scripture.

25. For I know that my Redeemer liveth] Or, Yea, I know—I, even I, who am grievously afflicted, and who seem to be forsaken by God, and to be on the point of death,—*"I know, and am fully persuaded, that, though I myself shall die, yet my Redeemer is living."* The office of a Redeemer was to deliver a kinsman carried into captivity, as Abraham delivered Lot (Gen. xiv. 14—16); to recover by purchase his lands, when mortgaged, as Boaz did; to avenge the death of a murdered kinsman; to marry the surviving inheritor of his estate.

The word *Goël*, signifying liberator and avenger, signifies also next of kin (see above, notes on Lev. xx. 19; and Ruth ii. 20); and it is rendered ἀγγιστὸς here by *Theodotion*. Cp. *S. Chrysostom*, in *Catenâ*, p. 340. Hence *Goël* is often rendered kinsman in our Authorized Version (Num. v. 8. Ruth ii. 20; iii. 9, 12; iv. 1. 3. 6, &c. 1 Kings xvi. 11). CHRIST is our *Goël*, having made Himself next of kin to us all by taking our nature; and He has redeemed us from the captivity of Sin and Satan; and has purchased for us again our lost inheritance by His own blood; and He has joined to Himself the Church, His Bride, as Boaz married Ruth. See above, on Ruth ii. 20; iii. 9; iv. 13.

Whether Job himself had a clear view of Christ's Incarnation is not the question; but his words, uttered by the inspiration of the Holy Ghost, guiding and illuminating the mind of the Patriarch, are very applicable to Christ, Who, by taking our nature, and becoming near of kin to us, has become our *Goël*, our Redeemer, and Deliverer from the hands of our enemies, and has restored to us our inheritance. The word

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Goël is applied to Christ by the prophet Isaiah (lix. 20; lx. 16).

I, says Job, who seem about to die, know that my *Goël* is living (Heb. *chai*, the word used by Hagar, in Gen. xvi. 14, and applied by her to *Jehovah Himself* the *chai-roi*, the living and seeing one). Cp. Deut. v. 26. Josh. iii. 10. 1 Sam. xvii. 26; xx. 3; and see below, xxvii. 2; and Dan. xii. 7. *Gesen.* 273.

What Job prophesies of his Redeemer is this:—

(1) He is a living Person, not an inanimate thing. Silver and gold will not redeem us. Cp. 1 Pet. i. 18.

(2) He is one, who is not merely man; for "man cannot redeem his brother; it cost more to redeem their souls, so that he must let that alone for ever" (Ps. xlix. 7, 8). And Job himself says, that God finds folly in His angels (iv. 18; xv. 15; xxv. 4, 5); so that angels cannot do it. His Redeemer must be more than an angel. As other Scriptures teach us, He is the Living One Who died (as Job seemed about to die), but by suffering was glorified (as Job was), and by dying triumphed over death, and rose again, and, "behold, He liveth for evermore." Cp. Rev. i. 8, where Christ calls Himself "the First, and the Last, the Living One;" and see there, iv. 9, 10. *S. Gregory* on Job, Lib. xiv. 16, thus paraphrases Job's words: "Ego Illum post mortem vivere certâ fide scio; liberâ voce profiteor, quia (that) Redemptor meus vivit, qui inter impiorum manus occubuit."

(3) But if He is properly a *Goël*, He is a kinsman; and therefore He is truly Man. Cp. *Professor Lee*, p. 334. He is *frater propinquus*, flesh of his flesh, or else not admitted to redeem either his property or person. See Lev. xxv. 25. Ruth iii. 12. He is therefore (says *Bp. Andrewes*, ii. 259) both God and Man; for Man alone cannot redeem. God alone may not redeem; but He, Who is both God and Man, may and can and does redeem.

It has been alleged by some, that Job cannot rightly be supposed to allude to the Levitical Law of redemption. But it may be observed, that the Law of redemption was not limited to the Hebrews, but was a part of the jurisprudence of the Ancient World. See *K. O. Müller*, on *Æschyl. Eumenid.* c. ii. A and B; and the authorities quoted by *Winer*, R. W. B. i. 189, Art. "Blut-rächer," and in B. D. 221.

Job was not an Israelite, but a Gentile; and our Redeemer, Who came into the World to die for the Gentiles as well as for the Jews, willed that His Coming should be foretold by Job, a Prophet of the Gentiles, as well as by Prophets of Israel (*S. Gregory*, p. 9). And the same writer says (p. 466), "If any one doubts of his own resurrection, let him blush when he reads these words of Job, a Gentile, and let him consider what penalties await those who do not believe in their own resurrection, although they have seen the resurrection of Christ; whereas Job believed in his own resurrection, although to him the Resurrection of Christ was as yet only an object of hope." *Bp. Pearson* (on the Creed, Art. xi. p. 377) thus writes:—"Job spake not concerning any sudden restitution, or any alteration of his temporal condition. This is apparent out of the remarkable preface ushering in this expression, *O that my words were now written! O that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever!* He desires that his words may continue as long as his expectation, that they may remain in the rock, together with his hope, so long as the rock shall endure, even to the day of his Resurrection. The same appeareth from the objection of his friends, who urged against him that he was a sinner, and concluded from thence that he should never rise again; for his sins he pleadeth a Redeemer. It is further confirmed by the expressions themselves, which are no way proper for his temporal restitution: the first words, *I also know*, denote a certainty and community, whereas the blessings of *this life* are under no such certainty, nor did Job pretend to it, and the particular condition of Job admitted no community, there being none partaker with him of the same calamity; *I know* certainly and infallibly, whatsoever shall become of my body at this time, which *I know not*, but this *I know*, that *I shall rise*. This is the hope of all which believe in God, and therefore this *I also know*. The title which he gives to him on whom he depends, *the Redeemer*, sheweth that he understands it of Christ; the time expressed denotes the futurity at the latter day; the description of that Redeemer, standing on the earth, representeth the Judge of the quick and

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And that he shall stand at the latter day upon the earth :

26 || And though after my skin worms destroy this body
Yet in my flesh shall I see God ;

¶ Or, After I
shall awake,
though this body
be destroyed, yet
out of my flesh
shall I see God.

n Ps. 17. 15. 1 Cor. 13. 12. 1 John 3. 2.

the dead ; and seeing God with his eyes, declares his belief in the Incarnation. The Jewish exposition of future happiness to be conferred by God fails only in this, that they will not see in this place the promised *Messias*, from whence this future happy condition which they allow, would clearly involve a resurrection. Howsoever, they acknowledge the words of Daniel to declare as much—'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting confusion' [contempt] (Dan. xii. 2)."

Though Job was not, indeed, a Christian (says Dr. W. H. Mill)—though he had not, and could not have that distinct view of grace overruling human weakness, which the actual possession of the divine mysteries affords to us—though he had not even that typical foretaste of these mysteries which formed the peculiar possession of the race of Israel, yet was his hope founded, not on the demands of debt which he might have upon God for the merits of his goodness, but upon that which has alone sustained the true obedience of any man since the fall, the hope of Divine mercy ; a mercy which, implicitly apprehended in the previous generations of the world, was finally manifested to Mankind in the INCARNATE SON, the sole Source of salvation to all. Nor was he without some degree of explicit apprehension of this, the travelling hope of expecting humanity. Hear him, when he states his confidence respecting his final vindication, in the course of the argument with his friends ; he does it in those ever-memorable words :—"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth : and though after my skin worms destroy this body, yet in my flesh shall I see God." In these words, of which the old patriarchal law of the vindicating Kinsman formed the material, Job expresses his firm confidence, that amidst all failures of issue and kindred, all decays of his own outward tenement, he had yet a Goël, an Avenger, living ; one Who, to quicken him to everlasting life, should stand clothed in his own flesh and blood upon this earth ; through Whom, and in Whom, he should himself see God. Of this kind was the faith of this distinguished Gentile, towards the yet distant Redeemer of men (Dr. W. H. Mill, Lent Sermons, Cambridge, 1845, p. 266).

This inspired utterance of Job—the Patriarch, Priest, and Prophet of primeval religion, and of universal humanity—is to be compared with his other great prophetic oracle of this book : see below, xxxiii. 23, 24.

— And that he shall stand at the latter day upon the earth] Rather, and He shall rise up ; He, my Goël, shall arise, and stand up to defend my cause, and redeem me, when I myself am laid low in the grave. The idea is the same as in Ps. vii. 6, "Arise, O Lord, lift up Thyself, and awake for me to the judgment." The first Martyr, St. Stephen, in his dying hour saw the Son of Man standing at the right hand of God, and prayed to Him as his Redeemer and his God (see Acts vii. 56—60).

The rising up of Christ from the grave is the pledge of our Resurrection ; it affords us a sure pledge that He Who raised Himself, will rise up in the future Judgment to raise us from the dead. "Eadem catenâ revincta est Christi Resurrectio et nostra." S. Jerome (ad Pammach. Ep. 38), says, that Job, the "Athleta Ecclesiæ," foretells here the resurrection of Christ ; and so S. Gregory (in Job, lib. xiv. 16), and Bp. Andrewes, ii. 260.

— at the latter day upon the earth] The Hebrew word, rendered here at the latter day, is *acharon*, which is an adjective, signifying the last, "postremus, novissimus," and is best explained by the words of Isaiah : "Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts ; I am the first, and I am the last ; and beside Me there is no God" (xlv. 6 ; xlviii. 12. Cp. xli. 4).—words applied by Christ to Himself in the Apocalypse, "I am the Alpha, and the Omega, the first, and the last" (Rev. i. 11. 17 ; ii. 8 ; xxii. 13). Christ is called by St. Paul, "the last Adam" (1 Cor. xv. 45) ; and the last enemy, Death, will be destroyed by Him "at the last trump" (1 Cor. xv. 45. 52).

— upon the earth] Rather, on the dust (Heb. *aphar*) ; the dust, of which man was made, and to which he returns. See Gen. ii. 7 ; iii. 19 ; xviii. 27 ; and above, vii. 21, "I shall sleep in the dust ;" and cp. x. 9 ; xvii. 16 ; xx. 11 ; xxxiv. 15. Ps. xxii. 15. 29.

Though my mortal body will moulder in the dust, yet my Redeemer will arise, and stand up on that dust, and deliver

it from the Enemy. They that sleep in the dust of the earth, shall awake at His voice. Cp. Dan. xii. 2. My Redeemer will rise up as a Champion upon my dust to defend it, and restore it.

This has a special significance, as applied to Christ, the Second Adam, Who, having been afflicted like Job, raised Himself from the dust of the grave, and Who, by His Resurrection, gave an earnest of the work which He will do for all His saints at the Great Day (see 1 Cor. xv. 20—26. 45—57, which is an evangelical commentary on these words) ; so that all may say (with S. Gregory, on Job xiv.), "Quam resurrectionem Redemptor in Se ostendit, in me facturum est."

26. And though after my skin worms destroy this body] Rather, and after that they—i. e. some destructive agents, whatever they may be, whether worms, fire, or flood, it matters nothing—after that they have destroyed my skin thus. This on the whole seems the best translation, and is adopted by Lee, p. 337. The Hebrew word *achar*, i. e. after, is thus used with a verb, for after that, in this book twice. See xxi. 3 ; xlii. 7 ; and Gen. v. 4 ; and passim (Gen. 63). The Hebrew verb here used, *nakaph*, signifies to destroy, in Isa. x. 34 ; xxix. 1 : it sometimes means, to compass ; and this sense might be maintained here. Cp. Ps. lxxxviii. 17. Lam. iii. 5. (Gen. 566.) The word "worms," supplied in our English translation, is not inappropriate. Cp. xxi. 26 with vii. 5. But the nominative case here is best left indefinite in a translation, and seems to have been designedly left so in the original, in order to imply, that whatever the destroying agents may be, whether they be sword or disease, flood or fire, or the worms of the earth, yet after they have consumed the body for a time, it will rise again.

On the Hebrew word *solh*, rendered thus, see Gen. xlv. 17. Exod. xiv. 11. Lev. xvi. 3 ; and Schultens and Delitzsch, who propose this translation, after my skin (which) they have destroyed thus.

— Yet in my flesh shall I see God] Or, yea forth from my flesh (raised from the dust) shall I see God. With regard to the use of the preposition *min*, from, see Gen. ii. 6. 19 ; above, i. 21 ; xiv. 4. 9. Gen. 482 ; and cp. Lee, p. 336, who renders these words thus : "From or out of my flesh shall I see God ;" and so Carey, 265. My flesh, which is now racked by pain, and corrupted by disease, and which will moulder in the dust, will, when it is revived, be the organ with which my vision of God will be exercised. I shall see Him for myself, and not any longer as an enemy, but as gracious to me, and as contributing to my happiness and glory ; and mine own eyes will behold Him : I shall see Him for myself, and not another for me. I myself shall see Him for myself as mine own reconciled God ; and I shall see Him personally with my own eyes, and not by means of others. I shall rise with my own body, and see Him thereby,—*"Nam si in alio corpore resurrexero jam non ero ego qui resurgo"* (S. Gregory). Cp. Rev. i. 7 : "Every eye shall see Him." The future sight of God, which Job hopes for, is a blessed vision ;—to see God, in this sense, is the consolatory hope of the faithful in all ages. Cp. Isa. xxxiii. 17. Matt. v. 8. 1 John iii. 2. Rev. xxii. 4. Here is a distinct assertion of personal identity after death.

"No doubtful meaning of any words," says Dr. Pusey (Lectures on Daniel, p. 504), "can efface from this passage the doctrine of the resurrection of the flesh. Job looked forward to a manifestation of his Redeemer at the end ; he knew that he himself for himself should gaze upon his God, that after the destruction of his body, he should with the eyes of his flesh behold Him."

This exposition now given of this passage dates even from the times of the Holy Apostles. See S. Clement of Rome, who thus writes (c. 26), "Job says, Thou wilt raise my flesh, which has suffered all these things." S. Chrysostom says, "These words inculcate the doctrine of the Church, the Resurrection of the flesh ; they teach us that the body, which suffers here with the soul, will be a partner with it in glory hereafter. Indeed, it cannot be equitable, that one thing should suffer here, and a different thing should rise hereafter. God is immortal, and we are His offspring (Acts xvii. 28) ; and Job says, that after God has dissolved his flesh in the dust, He, Who has afflicted that flesh with pain, will renew it in glory" (in Catenâ, p. 340). S. Jerome (Ep. 38, ad Pammachium,

27 Whom I shall see for myself,
And mine eyes shall behold, and not † another;

† Heb. a stranger.

p. 323), having recited those words of Job, asks, "What can be more clear than this prophecy? Job desires that his words may last for ever; and in order that they may not be obliterated by age, he wishes that they may be engraven on a rock. He hopes for the Resurrection; yea, he knows and sees that Christ his Redeemer lives. When all flesh shall see the salvation of God, then, he says, I also shall behold my Redeemer, Saviour, and God. Yea, and I shall behold Him in this very flesh of mine, which now excruciates me, and trickles from its sores. I shall see God in my flesh; for He has healed all my wounds by His Resurrection." See also *S. Augustine*, *De Civitate Dei*, xxii. 4: "Job undoubtedly prophesied of the Resurrection: In my flesh shall I see God; that is, I shall be in the flesh, when I shall see God." Cp. *Origen*, *Comment. in Matt.* xxii. xxiii.; *S. Cyril Hierosol.*, *Catech.* xviii.

S. Jerome's scholar, *Philippus* (in his exposition of this chapter, p. 88, ed. Bened.), thus speaks: "Inasmuch as Job found no comfort in men, he turned to God, and prophesied of the Resurrection. He prayed that his words might be engraven indelibly for ever. He says, 'I, who am now corrupt by sores in my flesh, shall have my flesh restored to me incorruptible, and in that flesh I shall be glorified at the Resurrection, and shall see God.' He spake this, being immovably grounded on the foundation of faith in the Resurrection."

Aquinas (*Comment. in Job*, p. 89), thus speaks: "*I know*; thus Job declares the certainty of his faith in the glory of the future Resurrection,—that my Redeemer liveth;—he does not say that He will live, but that He is living. Man, who was created immortal by God, brought death into the world by sin (*Rom.* v. 12), from which the human race was to be redeemed by Christ, whom Job foresaw. Christ redeemed us from death by dying; Death could not swallow Him up: for though He was crucified through weakness, yet He liveth by the power of God (*2 Cor.* xiii. 4). For He hath life in Himself (*John* v. 26); and the Life of the Son of God is the fountain of our Resurrection. Therefore Job, when he prophesies of the Resurrection, says, "I know that my Redeemer liveth; and he says also, that in his flesh he himself will see God, that is, in the flesh, which his soul will take again at the Resurrection; and not only will his soul see God, but he says, 'I shall see him for myself,—I myself, who subsist of body as well as soul, shall see Him.' 'I myself shall see Him, and not another,' that is, Job declares that he will preserve his own personal identity both in body and soul." Cp. *Pineda*, ii. 66—77; *Pfeiffer*, *Dubia*, p. 269.

Bp. Pearson on the Creed (*Art.* xi. p. 381) thus speaks:—"Though after my skin worms destroy this body (saith Job), yet in my flesh (in flesh, showing the reality, in my flesh, showing the propriety and identity) shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, or a stranger, eye. He that raised up Christ from the dead, shall also quicken our mortal bodies (*Rom.* viii. 11). After the resurrection, our glorified bodies shall become spiritual and incorruptible; but in the resurrection of our mortal bodies, those bodies, by reason of whose mortality we died, shall be revived. 'For this corruptible must put on incorruption, and this mortal must put on immortality' (*1 Cor.* xv. 53). But this corruptible and this mortal is the same body which dieth because mortal, and is corrupted because corruptible. The soul, then, at the resurrection of that man which is made immortal, must put on that body which putteth on incorruption and immortality." Cp. *S. Wesley*, *Dissert.* on Job, pp. 381—386; and the remarks of the *Rev. Canon Cook*, in *Bibl. Dict.* i. 1089, *Art.* "Job."

It has been objected, that a belief in the Resurrection could not have proceeded from the mouth of Job, because such a belief is not clearly revealed in the Old Testament.

But this allegation is grounded on false principles;

(1) It assumes that Holy Scripture is not to be interpreted according to its literal meaning.

Professor Lee, commenting on this text, p. 337, well says:—"It is true that many learned men have seen any thing here but declarations respecting the Saviour and the Resurrection of the dead; and had I been willing to persuade myself of the soundness of such interpretations, I could easily have acquiesced in their views. I feel bound, however, to follow the text, not to wrest and force it to follow me. I cannot suppose, as some have done, that it is the business of an interpreter first to determine, either that the ancients could, or could not, be informed of doctrines such as these, or that

it is his duty to take any sense which may possibly be made out, but which shall in no respect savour of mystery. It is the duty of an interpreter, according to my notions, carefully to follow the easiest sense which his author will afford, provided it is in accordance with other and prior declarations of kindred writers,—lightly to press the grapes, as Bacon words himself, and thus, by the slightest pressure, to extract the purest and finest wine."

(2) It contravenes the exposition given of this passage by the Church of England, adopting it in her Office for the Burial of the Dead; and by the Universal Church, from the time of the Apostles, for seventeen hundred years.

(3) It assumes that Job could not have been illumined by the Holy Ghost, and enabled to prophesy of Christ, and the Resurrection.

(4) It would pervert the natural sense of other words of this book, as well as the present. See above, xiv. 14, 15: "All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer Thee (O God); Thou wilt have a desire to the work of Thine (own) hands." See also xvii. 15, 16, where he says that his hope is in the grave. Cp. above, on vi. 9.

(5) It disparages the faith of the Patriarchs. God pre-announced to Adam an Avenger to be born of the Woman's seed (*Gen.* iii. 15). Enoch, the seventh from Adam, prophesied of Resurrection and Judgment to come (*Jude* 14, 15). Probably this prophecy was known to Job. Abraham believed in the Resurrection of Isaac from the dead, when in will he offered him on Mount Moriah. (See above, on *Gen.* xxii. 2. Heb. xi. 18.) The care which they took for burial was a practical proof of their faith in the Resurrection of the body; and the Apostle to the Hebrews, interpreting their feelings and actions, distinctly asserts that they regarded themselves as pilgrims and sojourners in this world, and that they looked for a city which hath foundations (*Heb.* xi. 10—18).

The doctrine of the Resurrection may be said to be engraven on the rocks of the cave of Machpelah (see above, on *Gen.* xxiii. 1—20); and it is written in the words of the solemn directions, which we read in Holy Scripture, that were given by Jacob concerning his burial in Canaan (see on *Gen.* xlvii. 29, 30), and by Joseph concerning his own. See above, on *Gen.* i. 24, 25. And we may well suppose that Moses understood God's words to him in the sense which our Lord assigns to them (*Matt.* xxii. 32).

(6) It proceeds from a defective and erroneous conception of the true character of the Book of Job.

The Book of Job is supplementary to the Pentateuch. It is a divine oracle of primitive religion, issuing from the borders of Paradise. It is like a Decalogue beside the Decalogue, a Pentateuch beside the Pentateuch. It is almost a Gospel before the Gospel. The Patriarch Job is to Prophecy, what Melchizedek was to the Priesthood. Both were typical of Christ. Job, as "the afflicted one," was a figure of His sufferings, and of the glory to which those sufferings would lead. Melchizedek, blessing Abraham, the progenitor of Levi, was a type of His Universal Priesthood. See above, on *Gen.* xiv. 18; below, on *Heb.* vii. 1.

Job's monogamy is a protest against the polygamy of some of the Hebrew Patriarchs. Job reveals to our view in this, and in other respects, what was in "the beginning," as our Lord speaks (*Matt.* xix. 4).

The Levitical Dispensation was from a perfect God, and did perfectly what it was intended to do; but it was given to an imperfect people. It dealt with them according to their capabilities. It proposed, indeed, for the most part, temporal and immediate rewards to piety, and temporal and immediate punishments to sin. It did this, because it had to do with those who were like slaves or children. It came in, as it were, by a side door (*παρεισῆλθε*: see *Rom.* v. 20). It entered parenthetically. "It was added, because of transgressions" (says St. Paul, *Gal.* iii. 19); and it prepared and educated them for a better and higher state, to which it bare witness, and to which it would give way. See above, on *Exod.* xx. 1; xxi. 1.

But the Book of Job stands on other ground. Its whole plan is a protest against the notion (which Job's friends erroneously asserted, and for which they are censured by God Himself, xlii. 7) that temporal and immediate rewards and punishments are designed by God to be a criterion and test of man's moral state before Him. Hence it is plain, that while in the Levitical Dispensation we are not to expect clear

¶ Or, my reins
within me are
consumed with
earnest desire [for 28
that day].
† Heb. in my
bosom.
over 22.
¶ Or, and what
root of matter is
found in me?

¶ *Though* my reins be consumed † within me.

But ye should say, ° Why persecute we him,

¶ Seeing the root of the matter is found in me?

29 Be ye afraid of the sword:

For wrath *bringeth* the punishments of the sword,

¶ That ye may know *there is* a judgment.

p Ps. 58. 10, 11.

XX. 1 Then answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer,

And for *this* † I make haste.

3 I have heard the check of my reproach,

And the spirit of my understanding causeth me to answer.

4 Knowest thou *not* this of old,

Since man was placed upon earth,

5 a That the triumphing of the wicked is † short,

And the joy of the hypocrite *but* for a moment?

6 b Though his excellency mount up to the heavens,

And his head reach unto the † clouds;

7 Yet he shall perish for ever ° like his own dung:

They which have seen him shall say, Where is he?

8 He shall fly away d as a dream, and shall not be found:

Yea, he shall be chased away as a vision of the night.

9 e The eye also *which* saw him shall *see him* no more;

Neither shall his place any more behold him.

a Ps. 37. 35, 36.
† Heb. from near.

b Isa. 14. 13, 14.
Ovad. 3, 4.
† Heb. cloud.

c Ps. 83. 10.

d Ps. 73. 20. &
90. 5.

e ch. 7. 8, 10. &
8. 18.
Ps. 37. 36. &
103. 16.

revelations of a Resurrection and a Future State, such revelations find a proper place in the Book of Job. And it is very probable that those revelations, which we find in the Book of Job concerning the inadequacy of the moral test, which some would derive from man's temporal condition, and concerning a future and eternal state of retribution, and concerning the Resurrection of the flesh, passed from this Book into the Psalms (see Ps. xxxvii. 1—40; lxxiii. 1—28; xvi. 10, 11; xvii. 15); and that the Psalms themselves may in this respect be regarded as an echo of the Book of Job, and a commentary upon it.

If it be objected that Job could not have believed in the Resurrection of the Body, inasmuch as in that belief he would have found a perfect consolation in his sufferings, and a solution of all his doubts and difficulties, it may be replied, that there are, even among Christians, articles of faith, which lie, as it were, dormant and almost bedridden, in the soul, till they are awakened into life by affliction. Job was passing through a severe spiritual conflict. He was tossed about in a storm of hope and fear. He considered his own miserable condition, in body and estate, as contrasted with his former life, and with his earnest desire to serve God, and with the former signs of God's gracious favour to him; and he was almost driven for a time to regard God as his enemy, and to sink into the depths of despair. But after a severe struggle of anguish and agony, he arose from his deep dejection; and his calamities had this effect, that they made him flee to God for help. The doctrine of the Resurrection was, in Job's mind, like fire latent in flint, and it was struck out into a flame by the steel-like allusion of pain, and of the hard words of his friends. His consciousness was quickened by suffering, as that of Joseph's brethren was; and as David's was by the voice of Nathan the prophet.

27. *Though my reins be consumed within me*] Rather, *My reins are consumed within me*, "by desire for that day." See the margin; the conjunction "though," which is not in the original, ought to be omitted. As to the sense, compare Ps. vii. 10; especially Ps. xvi. 7, where there seems to be a reference to Job's words, and Ps. lxxiv. 2; cxix. 82. 123; cxliii. 7, and the language of the Church, meditating on the Incarnation of her divine GOEL, and looking forward to His coming again in

power and great glory, to raise His members from the dust; "O God, whose blessed Son was manifested that He might destroy the works of the Devil, and make us the sons of God, and heirs of eternal life; grant that we, having this hope (in Him), may purify ourselves, even as He is pure: that when He shall appear again in power and great glory, we may be made like unto Him in His eternal and glorious kingdom, where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth, ever One God, world without end." Amen.

28, 29. *But ye should say*] Rather, *If ye say, or, In that ye say, in what do we persecute him?* In what do we him any wrong, as he says we do (see v. 22)? And if ye say, as ye do, that *the root of the matter is found in me*, namely, that the whole cause of my sufferings is to be found in my sins, then I give you this warning. *Fear for yourselves.* Be ye afraid of the sword of God's righteous indignation against you (cp. xv. 22), for wrath (the wrath of God) bringeth with it *the punishments of the sword*; or rather, there is *wrath for the iniquities* (Heb. *avonoth*, which has rarely any other sense than *sins*) of the sword, that is, sins of injustice like yours to me, or iniquities that deserve the sword; and that wrath will burst forth in flames of fire on you, *in order that ye may know that there is a judgment.* "Verily, there is a reward for the righteous" (says the Psalmist, adopting Job's words, Ps. lviii. 10); "doubtless, there is a God that judgeth the earth." Cp. Schullens, Ewald, Delitzsch.

CH. XX. 2. *Therefore*] By reason of thy menace, in xix. 29.

— *And for this I make haste*] Or, and by reason of my eagerness (literally, my hastening. Gesen. 267) within me.

3. *check of my reproach*] Of the reproach by which thou rebukest me.

4. *Knowest thou not this*] Knowest thou this truth which is from the beginning since the creation of Man, viz., that the triumphing of the wicked is short? This is a reply to Job's appeal to his Redeemer: "I know that my Redeemer liveth" (xix. 25). But, adds Zophar, thou who knowest this, oughtest also to know that wicked men (like thyself) have no hope, unless they repent. Therefore, thou who professest hope, and hast threatened us (xix. 29), fear for thyself.

- 10 || His children shall seek to please the poor,
And his hands 'shall restore their goods.
- 11 His bones are full of ^e the sin of his youth,
^a Which shall lie down with him in the dust.
- 12 Though wickedness be sweet in his mouth,
Though he hide it under his tongue ;
- 13 Though he spare it, and forsake it not ;
But keep it still † within his mouth,
- 14 Yet his meat in his bowels is turned,
It is the gall of asps within him.
- 15 He hath swallowed down riches,
And he shall vomit them up again :
God shall cast them out of his belly.
- 16 He shall suck the poison of asps :
The viper's tongue shall slay him.
- 17 He shall not see ¹ the rivers, || the floods,
The brooks of honey and butter.
- 18 That which he laboured for ^k shall he restore,
And shall not swallow it down :
† According to his substance shall the restitution be,
And he shall not rejoice therein.
- 19 Because he hath † oppressed and hath forsaken the poor ;
Because he hath violently taken away an house which he builded not ;
- 20 ¹ Surely he shall not † feel quietness in his belly,
He shall not save of that which he desired.
- 21 || There shall none of his meat be left ;
Therefore shall no man look for his goods.
- 22 In the fulness of his sufficiency he shall be in straits :
Every hand of the || wicked shall come upon him.
- 23 When he is about to fill his belly,
God shall cast the fury of his wrath upon him,

|| Or, The poor shall oppress his children.
f ver. 18.
g ch. 13. 26.
Ps. 25. 7.
h ch. 21. 26.

† Heb. in the midst of his palate.

1 Ps. 36. 9.
Jer. 17. 6.
|| Or, streaming brooks.
k ver. 10, 15.

† Heb. according to the substance of his exchange.

† Heb. crushed.

1 Eccles. 5. 13, 14.
† Heb. know.

|| Or, There shall be none left for his meat.

1 Or, troublousome.

10. *His children shall seek to please the poor*] They must appease the poor whom he has oppressed (so *Gesen.* 778, *Vaihinger*, *Schlott.*, *Carey*, *Delitzsch*). Others, as *Hirzel* (who derive the verb from *ratsah*, equivalent to *ratsals*, to crush. *Gesen.* 779), render it, the poor shall crush his children; and the sense of *crush* is found in most of the ancient versions. The former rendering seems preferable. The leading idea is, that the oppressor or his family will always be required to make restitution (see *vs.* 15—18), and will suffer in their own persons as much as they have inflicted on others.

11. *His bones are full of the sin of his youth*] Rather, *his bones were full of youth and vigour* (*Sept.*, *Targum*, *Syriac*, *Gesen.*, *Ewald*, *Hirzel*, *Delitzsch*), but are now laid in the dust. As to the Hebrew word *alumim*, vigour, see xxxiii. 25. *Ps.* lxxxix. 45. *Gesen.* 631.

12. *Though wickedness be sweet*] Rather, *though wickedness was sweet in his mouth, and he hid it* (kept it as a delicate morsel) *under his tongue*, to prolong his relish of it.

13. *Though he spare it*] Or, *though he spared it*—delayed to swallow it—and kept it in his palate.

17. *He shall not see the rivers*] He shall not gaze with delight upon the rivers of plenty—of milk and honey—which he had hoped for. *Cp.* *Exod.* iii. 8. 17; xiii. 5. *Isa.* xii. 3.

18. *According to his substance shall the restitution be*] According to the riches of it, his exchange shall be; he shall be forced to make full compensation to the uttermost farthing. On the word rendered *exchange*, see xxviii. 17, and *Gesen.* 866.

19. *which he builded not*] Or rather, and he shall not build it up. The parallelism seems to suggest this interpretation. He hoped for rivers of plenty; but he shall not see them. He laboured for wealth, he shall not enjoy it, but shall make full restitution of what he has gotten by violence. He hath seized upon a house, but he shall not be able to establish it; it shall be a ruin: *cp.* *Hirzel* and *Delitzsch*.

20. *Surely he shall not feel quietness*] Or rather, *Because he knew no rest in his craving*; because he was insatiable in his desire for money, he shall not save himself with his desires; he shall not deliver himself with them, and by them. His money will do him no good. *Cp.* *Ps.* lxxxix. 48. *Amos* ii. 14, where the same verb (*malat*) is used in the same form as here.

21. *There shall none of his meat be left*] Rather, *Nothing escaped his voracity*, he devoured every thing (*Schultens*, *Hirzel*, *Delitzsch*). *Cp.* *Ps.* xiv. 5.

— *Therefore shall no man look for his goods*] Rather, *therefore his fortune shall not endure*.

22. *In the fulness of his sufficiency*] In and by the fulness of his surfeit (see *Gesen.* 593), he shall be reduced to straitsness. *Cp.* *Sept.*, *Vulg.*, *Targum*.

— *of the wicked*] Rather, *of the needy*, whom he has oppressed.

23. *When he is about to fill his belly, God shall cast*] Rather, *It shall be, that to fill his belly, God will cast upon him His fury*. He surfeited himself with rapine, and God will make him surfeit with His revenge. "I will make thee sick with smiting

m Num. 11. 33.
Ps. 78. 30, 31.
n Isa. 24. 18.
Jer. 48. 43.
Amos 5. 19.

And shall rain it upon him ^m while he is eating:

24 ⁿ He shall flee from the iron weapon,
And the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body ;
Yea, ^o the glittering sword cometh out of his gall :

o ch. 16. 13.

p ch. 18. 11.

^p Terrors are upon him ;
26 All darkness shall be hid in his secret places :

q Ps. 21. 9.

^q A fire not blown shall consume him ;
It shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity ;
And the earth shall rise up against him

28 The increase of his house shall depart,
And his goods shall flow away in the day of his wrath.

r ch. 27. 13, &
31. 2, 3.

† Heb. of his
decree from God.

29 ^r This is the portion of a wicked man from God,
And the heritage [†] appointed unto him by God.

XXI. ¹ But Job answered and said,

² Hear diligently my speech,
And let this be your consolations.

a ch. 16. 10. &
17. 2.

³ Suffer me that I may speak ;
And after that I have spoken, ^a mock on.

† Heb. shortened?

⁴ As for me, is my complaint to man ?
And if it were so, why should not my spirit be [†] troubled ?

† Heb. Look unto
me.
b Judg. 18. 19.
ch. 29. 9. & 40. 4.
Ps. 39. 9.

⁵ [†] Mark me, and be astonished,
^b And lay your hand upon your mouth.

⁶ Even when I remember I am afraid,
And trembling taketh hold on my flesh.

c ch. 12. 6.
Ps. 17. 10, 14. &
73. 3, 12.
Jer. 12. 1.
Hab. 1. 16.

7 ^c Wherefore do the wicked live,
Become old, yea, are mighty in power ?

⁸ Their seed is established in their sight with them,
And their offspring before their eyes.

† Heb. are peace
from fear.
d Ps. 73. 5.

⁹ Their houses [†] are safe from fear,
^d Neither is the rod of God upon them.

e Exod. 23. 26.

10 Their bull gendereth, and faileth not ;
Their cow calveth, and ^e casteth not her calf.

thee" (Micah vi. 13). "On the ungodly He shall rain fire and brimstone, storm and tempest: this shall be their portion to drink" (Ps. xi. 6). Cp. Jer. ix. 15.

— while he is eating] Or, for his food (Ewald).

24. bow of steel] Copper.

25. It is drawn] He (God) hath drawn it (the sword). Some suppose, with probability, that the metaphor of the bow is continued, and that the word rendered sword, signifies arrow.

26. in his secret places] i. e. in his treasures. Darkness and terror shall be in their deep recesses, instead of his ill-gotten wealth, which is taken from him.

— A fire not blown] A fire not blown by man, but hurled on him by God,—lightning; here seems to be an allusion to Job's calamity (i. 16). Cp. Isa. xxx. 33.

— It shall go ill with] It will devour all that is left in his tent.

CH. XXI. 1. But Job answered] The present chapter contains not only a vindication of Job himself, but a statement of God's moral government of the world, and a reply to the erroneous allegations of Job's friends.

2. Hear diligently] Hear, O hear; literally, "audite audiendo."

— let this be your consolations] Listen attentively, instead of speaking with words, which you intend for consolations, but which are contumelies.

4. is my complaint to man?] No; I despair of pity from man. I look only to God. Cp. xvi. 20.

GOD'S MORAL GOVERNMENT.

7. Wherefore do the wicked live] If your allegations are true, how is this? and wherefore is it? Wherefore does not God judge the wicked? Cp. below, on xxiv. 1; and see above, xii. 6: "The Tabernacles of robbers prosper." This is Job's assertion, in opposition to the statement of his friends that the wicked are always punished in this life (see xx. 5); and that, since Job is suffering severely, therefore he has sinned heinously. Job's thesis is repeated by the Psalmist (Ps. xxxvii., lxiii. Jer. xii. 1—3. Hab. i. 12—17. Mal. iii. 14, 15). Job contrasts the lot of the wicked with his own lot, as to children, cattle, houses, &c., which he had lost: and which they possess abundantly.

8. Their seed is established] Job replies here to the assertions of Bildad, xviii. 19; and of Zophar, xx. 10. 26.

- 11 They send forth their little ones like a flock,
And their children dance.
- 12 They take the timbrel and harp,
And rejoice at the sound of the organ.
- 13 They 'spend their days || in wealth,
And in a moment go down to the grave.
- 14 ^e Therefore they say unto God, Depart from us;
For we desire not the knowledge of thy ways.
- 15 ^b What is the Almighty, that we should serve him?
And ⁱ what profit should we have, if we pray unto him?
- 16 Lo, their good is not in their hand:
^a The counsel of the wicked is far from me.
- 17 ⁱ How oft is the || candle of the wicked put out!
And *how oft* cometh their destruction upon them!
God ^m distributeth sorrows in his anger.
- 18 ^a They are as stubble before the wind,
And as chaff that the storm † carrieth away.
- 19 God layeth up || his iniquity ° for his children:
He rewardeth him, and he shall know it.
- 20 His eyes shall see his destruction,

f ch. 36. 11.
|| Or, in mirth.

g ch. 22. 17.

h Exod. 5. 2.
ch. 34. 9.
i ch. 35. 3.
Mal. 3. 14.

k ch. 22. 18.
Ps. 1. 1.
Prov. 1. 10.
l ch. 18. 6.
|| Or, lamp.

m Luke 12. 41.

n Ps. 1. 4. &
35. 5.
l-a. 17. 13. &
29. 5.
Illos. 13. 3.
† Heb. *stealeth*
away.
|| That is, the
punishment of his
iniquity.
o Exod. 20. 5.

12. *timbrel—harp—organ*] Heb. *tóph, cinnor, ugab*. On *tóph*, see Gen. xxxi. 27, where *tóph* is translated *tabret*, and so it is rendered by our Translators in the prophetic books; but in Exod. xv. 20, and most other places (except 1 Sam. x. 5; xviii. 6), it is rendered *timbrel*. On *cinnor* (harp), see Gen. iv. 21; xxxi. 27. 1 Sam. x. 5. On *ugab* (organ), see Gen. iv. 21. It occurs twice in the book of Job, here, and in xxx. 31, and in Ps. cl. 4; but in no other place in the Bible; it is probably the *panpipe*.

The three musical instruments here specified are of three kinds; the first, an instrument that is struck; the second, a stringed instrument; the third, a wind instrument; and they may be regarded as the originals and representatives of each of those kinds respectively; and, collectively, of all musical instruments that have ever been invented. Here is another evidence of the antiquity of this book.

The instruments here described were invented by the race of Cain and Lamech, as we learn from the record of Genesis. See on Gen. iv. 21; and it would seem that Job refers in this passage to their impiety and prosperity.

13. *in a moment go down to the grave*] Suddenly they disappear, without experiencing any reverse of prosperity in this life. They are in mirth and merriment even to the day of their death. Cp. below, on xxiv. 18; and Ps. lxxiii. 4.

Job's assertion that *in a moment they go down to the grave*, seems to refer to some sudden visitations like those of the Flood and of Sodom—preceded by a time of great prosperity and luxury—such as those judgments were, as described by our Lord Himself, “They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all” (Luke xvii. 27—30).

14. *Therefore they say*] Or rather, *and they said*.

15. *What is the Almighty*] Such is the speech of this world's Pharaohs (Exod. v. 2). Cp. Prov. xxx. 9. Mal. iii. 14.

16. *Lo, their good is not in their hand*] They cannot retain their prosperity, although they presume that they can prosper without God, and in spite of Him.

— *is far from me*] Or, *may it be far from me!* (Schultens, Ewald, Hirzel, Delitzsch.) Job, in his anguish, would not exchange his own lot for that of the wicked, however prosperous; he never loses hold of faith in God's justice and goodness, however

he may sometimes seem to be on the verge of doing so. We see him struggling with Satan, who is tempting him to deny God, and Satan sometimes appears to have a firm grasp on him, and to be on the point of casting him down to the ground, but suddenly he springs up again.

17—21. *How oft—the wicked—cut off*] This passage seems to contain an imaginary dialogue between Job and his friends. How many times does this happen? (See Ps. lxxviii. 41.) This is rather a question than an exclamation. Job does not assert that the wicked are always cut off in *this life*; this would be contrary to his former affirmation (cr. 9—13), but he does not deny that they are often cut off; he suggests the inquiry (*Mercer*). Gesen. (453) supposes that the word (*cammah*) rendered “*how oft*,” may even be interpreted as equivalent to *seldom*; and so Schultens, Hirzel, Delitzsch.

18. *stubble*] Rather, chopped straw; broken up by threshing (Gesen. 856).

19. *God layeth up his iniquity for his children*] This is put forth hypothetically as a reply of Job's friends. True (they are supposed to answer) the sinner may not always be punished in this life, *in his own person*, but he is punished *in his children*. But what (rejoins Job) does that signify to him, who is unconscious of it, after his death?

— *He rewardeth him*] Rather, *He (God) should reward him* (the sinner) in his own person, not in that of his children, *and he should know it*; this would be the case, if your arguments were sound, but it is not so (see *Mercer*, Cocceius, Schultens, Ewald, Hirzel, Delitzsch). “You assert” (Job may be supposed to say to his friends) “that the sinner is punished in this life, and if not punished in his own person, that God bringeth his iniquity on his children. But I reply, Let God reward the wicked in person? for what does the sinner care for after his death?” Job goes on to assert that the real retribution is not on earth, but in another world (see v. 30), and thus God's justice is vindicated by him.

20. *His eyes shall see*] Literally, *let his eyes see his own destruction, and let him drink of the wrath of the Almighty*. Let this be always the case with the sinner, and then your reasoning would be sound; but it is not the case, and your arguments are sophistical.

The assertion of Job's friends was, that the wicked are always punished in this life; and their inference was, Job is punished, therefore he is wicked; and we are not punished, therefore we are not wicked. Job does not deny that the wicked are sometimes punished on earth; but he asserts that this is not

v Ps. 75. 8.
Isa. 51. 17.
Jer. 25. 15.
Rev. 14. 10. &
19. 15.

And ^p he shall drink of the wrath of the Almighty.

21 For what pleasure *hath* he in his house after him,
When the number of his months is cut off in the midst?

q Isa. 40. 13. &
45. 9.
Rom. 11. 34.
1 Cor. 2. 16.

22 ^a Shall *any* teach God knowledge?
Seeing he judgeth those that are high.

† Heb. in his
very perfection,
or, in the strength
of his perfection.
‡ Or, milk pails.

23 One dieth † in his full strength,
Being wholly at ease and quiet.

24 His || breasts are full of milk,
And his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul,
And never eateth with pleasure.

r ch. 20. 11.
Eccles. 9. 2.

26 They shall ^r lie down alike in the dust,
And the worms shall cover them.

27 Behold, I know your thoughts,
And the devices *which* ye wrongfully imagine against me.

s ch. 20. 7.

28 For ye say, ^s Where is the house of the prince?
And where *are* † the dwelling places of the wicked?

† Heb. the tent of
the tabernacles of
the wicked.

29 Have ye not asked them that go by the way?
And do ye not know their tokens,

t Prov. 16. 4.
2 Pet. 2. 9.

30 ^t That the wicked is reserved to the day of destruction?
They shall be brought forth to † the day of wrath.

† Heb. the day of
wrath.

u Gal. 2. 11.

31 Who shall declare his way ^u to his face?
And who shall repay him *what* he hath done?

† Heb. graves.

32 Yet shall he be brought to the † grave,
And shall † remain in the tomb.

† Heb. watch in
the heap.

the law of God's moral government, and thence he concludes that it is impossible to determine from a man's circumstances on earth, what his moral character is; and that there is a judgment to come, when God's justice will be manifested.

This is the reasoning which afterwards obtained for Job the approval of God, Who censured Job's friends, and said, "Ye have not spoken of Me the thing which is right, like My servant Job" (xlii. 8).

21. *For what pleasure*] *What regard has he for his house after him?* This is Job's reply to the supposed allegations of his friends. See v. 17.

— *cut off*] See *Gesen.* 299. Cp. xiv. 21. Eccles. iii. 22.

22. *he judgeth those that are high*] "If thou seest the oppression of the poor, and violent perversion of judgment and justice in a province, marvel not at the matter: for He that is higher than the highest regardeth; and there be higher than they" (Eccles. v. 8).

23. *One dieth*] The wicked often dieth at ease.

24. *His breasts*] *His sides* (*Gesen.* 620), *his veins* (*Fuerst*, 1038), *are full of juice*. It is supposed by many interpreters that the word signifies either *resting-places of herds* (*Aben-erra*, *Schultens*, and others), or *milk-troughs* (see *Hirzel*, *Schlottmann*, *Delitzsch*), or *skins*, i.e. bottles (*Lee*). The ancient versions specify some part of the body as the meaning of the word (*atin*), and this is confirmed by the parallelism.

25. *And another dieth in the bitterness of his soul*] This is often the case of the righteous; see above, v. 23. Therefore do not imagine that *this life* is every thing. No; there is another world.

26. *They shall lie down alike*] The wicked and the righteous lie down together in the dust; their retribution is not in the grave, but after it. See v. 30. According to the Greek poet's words—

ἐν δὲ ἵῃ τιμῇ ἢ μὲν κακὸς ἢ δὲ καὶ εὐθλόος.

28. *ye say, Where is the house of the prince?*] i.e. of Job himself. See i. 3.

29. *Have ye not asked*] Have ye not even taken the pains to

inquire of travellers, who know much of human life and its vicissitudes? (Cp. what Homer and Horace say of Ulysses.) Do ye not know the memorable signs and evidences of God's dealings with men, which they narrate? They will tell you that the righteous do not always prosper, and that the wicked do not always suffer, in *this life*; and thence they would teach you to infer, as from a certain token, that, since God is just, the retribution of the wicked is *after death*.

30. *That the wicked is reserved to the day of destruction*] Here is the solution of the problem,—*The wicked is spared* (the verb *chasac* is thus used 2 Kings v. 20. Ps. lxxviii. 50. *Gesen.* 810) by God in this life, *being kept for the day of destruction* in another. Cp. 2 Pet. ii. 9. 17. Do not, therefore, imagine that you can rightly infer that a man is righteous because he is prosperous, or that he is a sinner because he is afflicted in this life.

— *brought forth*] The word here used, and in v. 32, is the *hophal* of *yabal*, to bring, to carry, and sometimes signifies *to bring forth with joy* (see Ps. xlv. 14, 15. Isa. lv. 12); and sometimes to carry into captivity, or to slaughter. See Hos. x. 6. Cp. Isa. liii. 7. Jer. xi. 19. *Gesen.* 327.

There is no reason, therefore, for abandoning with some the sense given to this passage in our Authorized Version. The wicked is often *spared* in this life, even in the day of general visitation of plague or pestilence. He is *brought forth* out of them, but it is in order to be *kept* for judgment, and to be *brought out* to receive his doom after death.

31. *Who shall declare*] Men on earth are not always able to chastise the powerful offender; but God will do it hereafter.

32, 33. *Yet shall he be brought*] Yea, he shall be brought to a magnificent tomb, with a splendid funeral; as the Pharaohs were to the pyramids in Egypt, and as Dives was, in the parable (Luke xvi. 22).

— *And shall remain in the tomb*] Rather, *and shall watch on the mound*. The word rendered tomb is *gadish* (from *gadash*, to heap up: *Gesen.* 159. 161). It occurs four times, and in two places it is rendered *shock* of corn. Above,

33 The clods of the valley shall be sweet unto him,

And * every man shall draw after him,

As *there are* innumerable before him.

x Heb 9. 27.

34 How then comfort ye me in vain,

Seeing in your answers there remaineth † falsehood ?

† Heb. transgression?

XXII. 1 Then Eliphaz the Temanite answered and said,

2 * Can a man be profitable unto God,

|| As he that is wise may be profitable unto himself ?

3 *Is it any pleasure to the Almighty, that thou art righteous ?*

Or *is it gain to him*, that thou makest thy ways perfect ?

4 Will he reprove thee for fear of thee ?

Will he enter with thee into judgment ?

5 *Is not thy wickedness great ?*

And thine iniquities infinite ?

6 For thou hast ^b taken a pledge from thy brother for nought,

And † stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink,

And thou ^c hast withholden bread from the hungry.

8 But *as for* † the mighty man, he had the earth ;

And the † honourable man dwelt in it.

9 Thou hast sent widows away empty,

And the arms of ^d the fatherless have been broken.

10 Therefore ^e snares *are* round about thee,

And sudden fear troubleth thee ;

11 Or darkness, *that* thou canst not see ;

And abundance of ^f waters cover thee.

12 *Is not God in the height of heaven ?*

And behold † the height of the stars, how high they are !

a ch. 35. 7.

Ps. 16. 2.

Luke 17. 10.

|| Or, if he may be profitable, doth his good success depend thereon?

b Exod. 22. 26, 27.

Deut. 24. 10, &c.

ch. 24. 3, 9.

Ezek. 18. 12.

† Heb. stripped the clothes of the naked.

c See ch. 31. 17.

Deut. 15. 7, &c.

Isa. 58. 7.

Ezek. 18. 7, 16.

Matt. 25. 42.

† Heb. the man of arm.

† Heb. eminent,

or, accepted for countenance.

d ch. 31. 21.

Isa. 19. 2.

Ezek. 22. 7.

e ch. 18. 8, 9, 10.

& 19. 6.

f Ps. 69. 1, 2, &

124. 4.

Lam. 3. 54.

† Heb. the head of the stars.

v. 26. Judg. xv. 5. In Exod. xxii. 6, it is translated *stack of corn*.

The wicked man is often honoured by the splendid pageantry of sumptuous obsequies, and is entombed in a magnificent mausoleum. He is buried in state, in the midst of his possessions; he is brought with pomp to his grave, and even there, in the lofty mound erected over him, he seems to live and reign in the eyes of the world; he seems to be keeping watch, like a prince in a royal tent surmounted by a flag floating in the air, and shining in the sun, and surrounded by his army, encamping around him. *As yet* he has *not* been brought to retribution: the *clods of the valley*, in which he is buried, *are sweet to him*; he feels as yet no pain; and he may comfort himself with the reflection, that many generations have gone before him to the grave, and many will follow him. Job has been referring to the reports, brought by travellers, of what they have seen in other lands (v. 29). Probably he had often heard from them of the magnificence of Egyptian funerals (see Gen. 1. 1—11; and *Sir G. Wilkinson*, as quoted by *Carey*, pp. 456—459), and of the grandeur of Egyptian sepulchres (cp. above, iii. 14).

34. *How then comfort ye me in vain*] How then do ye comfort me with vain words, which have no truth in them? Ye tell me, that if I were not very wicked, I should not feel any suffering; and that I am grievously afflicted, because I am a heinous sinner; and that if I repent of my sins, I shall be raised up from my afflictions, and restored to my former health and prosperity. I have now proved this to be false reasoning. Therefore your words are vain; and you may now hold your peace.

CH. XXII. 2. *Can a man be profitable unto God*] Can a *man*—even a great man (the Hebrew word here for *man* is *enosh*)—VOL. IV. PART I.—49

not *adam*, or *enosh*, but *geber*, a *hero*. *Gesen.* 156)—be profitable to God? Thou seemest to think that God is thy debtor, on the ground of thy righteousness. But suppose that thou art righteous, wouldst thou thus be conferring a favour on God? (Cp. xxxv. 7.) No: by righteousness a *wise man is profitable to himself*; and if thou wert righteous, thou wouldst be reaping benefits from thy righteousness. But I affirm that thou art *not* righteous (see v. 5), and that thou art injuring thyself by unrighteousness.

4. *Will he reprove thee*] Will God condescend to argue with thee for fear of thee? Canst thou summon Him into court, as a defendant in a cause, as thou hast desired to do? (ix. 32; xiii. 3. 22.)

6—9.] Job vindicates himself hereafter from these cruel accusations of his friends. See xxxi. 16—22.

6. *thou hast taken a pledge*] Cp. xxiv. 9; and *Gesen.* 257. We must not suppose a reference to the Levitical Legislation here: Eliphaz is alluding to the common law of Eastern tribes.

7. *Thou hast not given water to the weary to drink*] This accusation was true, as far as regards the Idumeans, who are supposed by some to have been Job's countrymen: their princes refused to give water to their weary brethren of Israel. See on Num. xx. 14—21.

8. *the mighty man*] Literally, *the man of the arm*,—the man whose law was force (*δύναμις ἐν χειρὶ*: *Heriod.* O. et D. 190), that is, in the mind of Eliphaz, Job himself, who is supposed by him to have gotten his possessions by violence.

—*the honourable man*] He who was flattered, because of his power and rank. This is an ironical description of Job.

12. *Is not God*] God's heavenly altitude is made by thee an occasion for denying His providence upon *earth*. Eliphaz

H

1 Or, *What*.
g Ps. 10. 11. &
59. 7. & 73. 11. &
94. 7.

h Ps. 139. 11. 12.

1 ch. 15. 32.
Ps. 55. 23. &
102. 24.
Eccles. 7. 17.
† Heb. *a flood*
was poured upon
their foundation,
Gen. 7. 11.

2 Pet. 2. 5.
k ch. 21. 14.
l Ps. 4. 6.
m Or, *to them*
n ch. 21. 16.

n Ps. 58. 10. &
107. 42.

1 Or, *estate*.

1 Or, *their*
excellency.

1 That is, *with*
God.
o Isa. 27. 5.

p Ps. 119. 11.

q ch. 8. 5. 6. &
11. 13, 14.

r 2 Chron. 1. 15.
1 Or, *on the dust*.

1 Or, *gold*.

† Heb. *silver of*
strength.

s ch. 27. 10.
Isa. 58. 14.

t ch. 11. 15.

u Ps. 50. 14, 15.
Isa. 58. 9.

13 And thou sayest, || ^s How doth God know?

Can he judge through the dark cloud?

14 ^b Thick clouds *are* a covering to him, that he seeth not;
And he walketh in the circuit of heaven.

15 Hast thou marked the old way
Which wicked men have trodden?

16 Which ¹ were cut down out of time,
† Whose foundation was overflown with a flood:

17 ^k Which said unto God, Depart from us:
And ¹ what can the Almighty do || for them?

18 Yet he filled their houses with good *things*:
But ^m the counsel of the wicked is far from me.

19 ⁿ The righteous see *it*, and are glad:
And the innocent laugh them to scorn.

20 Whereas our || substance is not cut down,
But || the remnant of them the fire consumeth.

21 Acquaint now thyself || with him, and ^o be at peace:
Thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth,
And ^p lay up his words in thine heart.

23 ^q If thou return to the Almighty, thou shalt be built up,
Thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou ^r lay up gold || as dust,
And the *gold* of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy || defence,
And thou shalt have † plenty of silver.

26 For then shalt thou have thy ^s delight in the Almighty,
And ^t shalt lift up thy face unto God.

27 ^u Thou shalt make thy prayer unto him, and he shall hear thee,
And thou shalt pay thy vows.

28 Thou shalt also decree a thing,

imputes to Job a scepticism like that described in Ps. x. 5; lxxiii. 11; xciv. 7. Isa. xxix. 15. Jer. xxiii. 23. Ezek. viii. 12; ix. 9: and which was afterwards professed by the Epicureans. See *Horat.* (1 Sat. v. 101), "Deos didici securum agere sœvum, Nec, si quid miri faciat natura, Deos id Tristes ex alto cœli demittere tecto."

16. Which were cut down—*flood*] Literally, which were seized, and bound fast (see xvi. 8); hence shrivelled up, and crushed (*Delitzsch*) before their time; and their foundation was like a flowing stream. That ancient race of mighty impious men did not remain; but its foundation, which looked so solid, became like a torrent. Cp. the note above, on Gen. iv. 22. Probably there is a reference to the Deluge (*Hävernick*, *Einleit.* p. 340; *Delitzsch*). *Davidson* (ii. 229) thinks that the reference may rather be to Sodom and Gomorrah. "This scepticism of thine" (says Eliphaz) "is what brought the flood upon the world in the days of old." Compare our Lord's description of its indifference and worldliness (*Matt.* xxiv. 37. *Luke* xvii. 26; and see 1 Pet. iii. 20).

18. the counsel of the wicked is far from me] Or, be far from me! Eliphaz repeats Job's words (xxi. 16), and insinuates that they may be applied thus to Job himself, who had denied (he thinks) God's moral government of the world.

20. Whereas our substance] These are the words of the righteous, contemplating the ruin of the wicked, as Abraham might be supposed to say, when he saw the smoke of the burning cities mounting to heaven (*Gen.* xix. 28): *Verily, they are*

destroyed, and the fire hath consumed their abundance. The word rendered our substance, in our Authorized Version, is *kimanu*, which is from *kum*, to rise in hostile insurrection against (*Schullens*, *Hirzel*, *Delitzsch*, *Gesen.* 731). *Fuerst* (1235) thinks that the word would be better translated by the abstract noun *insurrection*. Eliphaz intimates that in some minds the ruin of Job himself, whose substance had been consumed by the fire of God (i. 16), had excited such feelings as these; and thence he takes occasion to exhort him to humble himself before God, and repent.

24. Then shalt thou lay up gold as dust] Rather, and deem (imperative of *shilch*, to set: see xxx. 1) gold (Heb. *betser*, probably native ore, of gold or silver: *Gesen.* 184. Cp. xxxvi. 19) as dust, regard it as dust, and consider the gold of Ophir as of no more value than the stone of the torrents which roll it along. There is a play upon the words in the original between *betser* (gold) and *be-tsur* (as stone). Eliphaz insinuates that gold has been Job's god; and he says, "If thou dost this, which I bid thee, then God shall be thy gold." Perhaps *Eliphaz* egotistically refers to his own name, which means, "God is my gold." "Christianus aurum arenam deputat" (*Augustine*).

— Ophir] See above, on 1 Kings ix. 28; and cp. below, xxviii. 16. These two passages in this book, which mention *Ophir*, seem to confirm the opinion stated in the note on 1 Kings ix. 28, as to the site of Ophir.

25. thy defence] *Thy gold ore*, thy *betser*: see on v. 24.

— plenty of silver] Literally, *silver of treasures* (*Gesen.* 859), or *silver of excellencies*, or *splendours* (*Ewald*, *Delitzsch*).

- And it shall be established unto thee :
 And the light shall shine upon thy ways.
 29 When men are cast down,
 Then thou shalt say, *There is lifting up ;*
 And * he shall save † the humble person ;
 30 || He shall deliver the island of the innocent :
 And it is delivered by the pureness of thine hands.

x Prov. 29. 23.
 James 4. 6.
 1 Pet. 5. 5.
 † Heb. him that
 hath low eyes.
 || Or, The
 innocent shall
 deliver the
 island,
 Gen. 18. 26, &c.

XXIII. 1 Then Job answered and said,

- 2 Even to day is my complaint bitter :
 † My stroke is heavier than my groaning.
 3 * Oh that I knew where I might find him !
 That I might come even to his seat !
 4 I would order my cause before him,
 And fill my mouth with arguments.
 5 I would know the words which he would answer me,
 And understand what he would say unto me.
 6 b Will he plead against me with his great power ?
 No ; but he would put strength in me.
 7 There the righteous might dispute with him ;
 So should I be delivered for ever from my judge.
 8 c Behold, I go forward, but he is not there ;
 And backward, but I cannot perceive him :
 9 On the left hand, where he doth work, but I cannot behold him :
 He hideth himself on the right hand, that I cannot see him :
 10 But he d knoweth † the way that I take :
 When e he hath tried me, I shall come forth as gold.

† Heb. my hand.

a ch. 13. 2. &
 16. 21.

b Isa. 27. 4, 8. &
 57. 16.

c ch. 9. 11.

d Ps. 139. 1, 2, 3.
 † Heb. the way
 that is with me.
 e Ps. 17. 3. &
 66. 10. James 1. 12.

30. *He shall deliver the island of the innocent*] The Hebrew word, rendered *island* in our Version, is *i*, which does indeed sometimes mean *island*, but here has a negative sense, as in *I-chabod*. See 1 Sam. iv. 21. *Gesen.* 36.

The meaning is, God shall deliver even him who is not *guiltless*, by reason of the *pureness of thy hands*, and through the power of thy intercession. Eliphaz, while he is applying indirectly all these observations to Job, is unconsciously uttering a prophecy of what will be eventually fulfilled in himself. Eliphaz supposes himself to be innocent, and Job to be a sinner. But Job will hereafter be desired by God to mediate for Eliphaz, and to reconcile Eliphaz to Himself by his prayers. See below, xlii. 7—10. How much more may this be applied to the Divine Antitype, Jesus Christ, Who, being without spot of sin, was “numbered with the transgressors,” and crucified as a malefactor, and Who has reconciled a sinful world to God, and is ever reconciling sinners to Him by His continual intercession at the throne of grace !

CH. XXIII. 2. *Even to day is my complaint bitter*] Or, *bitterness*. So *Targum*, *Syriac*, *Vulg.*, and many expositors: compare *Gesen.* 509. But the ordinary meaning of the word rendered *bitter* (*meri*) is *rebellion*, *revolt*, *obstinacy*, *contumacy*; and the sense probably is, in your eyes my complaint is like rebellion against God, yet my stroke (literally, my hand, the hand of God on me: cp. xix. 21) is heavier than my complaint. Cp. *Schultens*, *Hirzel*, *Delitzsch*. See above, on vi. 2. After all that Job had said, yet his friends did not relent; rather they had become more exasperated against him, and therefore he says, “*Even to-day is my complaint rebellion in your eyes*.”

3. *Oh that I knew where I might find him*] He appeals from the verdict of his friends to the judgment of God.

— *his seat*] His tribunal; Heb. *teannah*, a throne pre-

pared: cp. Ps. ix. 7, “He hath prepared his seat for judgment:” see *Gesen.* 387. 863.

6. *No ; but he would put strength in me*] The sense rather is, Do I presume to wish that He would contend against me as an enemy, with His omnipotence? No; all that I desire is that, as a Judge, He would attend to me, and give me a fair hearing. See *Gesen.* under the verb *sum*, or *sim*, to place, p. 786; and *Hirzel* here. What Job desires is, to be delivered from the misery in which he now is, when his friends are become his enemies, and to be allowed to come into court before God, and to obtain an impartial audience from Him. He appeals from their rash censure to the justice and omniscience of the Most High.

7. *So should I be delivered for ever*] I should not need a second trial; I should be acquitted by God at once. There is too much self-confidence in these assertions of Job; as he himself afterwards owns (xl. 4; xlii. 6).

— *my judge*] Much more from my enemy.

8. *forward*] To the East. See Gen. ii. 8; iii. 24; above, i. 3, where the same word *kedem* is used. The Orientals, in designating the cardinal points, stood with their faces to the sunrising, — an appropriate and happy arrangement, which may suggest to us a reflection that in all our thoughts, words, and works, with regard to the points of our spiritual compass, we should have the eye of our hearts turned toward Christ, the “Dayspring from on high,” “the Sun of Righteousness,” and should regulate the course of our lives accordingly.

— *backward*] To the West.

9. *On the left hand*] Northward.

— *He hideth himself on the right hand*] On the South. So *Gesen.* 621, under the word *ataph*. Cp. Ps. lxxv. 13; lxxiii. 6.

10. *as gold*] I shall come forth pure, as gold from the refining of the fire. Cp. Ps. xii. 6. Prov. xxvii. 21.

† Ps. 44. 18.

11 'My foot hath held his steps,
His way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips;

† 'I have esteemed the words of his mouth more than || my necessary food.

† Heb. *I have hid, or, laid up.*
g John 4. 32, 34.

† Or, my appointed portion.

h ch. 9. 12, 13. & 12. 14.

Rom. 9. 19.

† Ps. 115. 3.

k 1 Thess. 3. 2.

13 But he is in one mind, and ^b who can turn him?
And what ¹ his soul desireth, even that he doeth.

14 For he performeth the thing that is ^k appointed for me:
And many such things are with him.

15 Therefore am I troubled at his presence:
When I consider, I am afraid of him.

1 Ps. 22. 14.

16 For God ¹ maketh my heart soft,
And the Almighty troubleth me:

17 Because I was not cut off before the darkness,
Neither hath he covered the darkness from my face.

a Acts 1. 7.

XXIV. ¹ Why, seeing ^a times are not hidden from the Almighty,
Do they, that know him, not see his days?

b Deut. 19. 14. & 27. 17.

Prov. 22. 22. & 23. 10.

Hos. 5. 10.

† Or, feed them.

c Deut. 24. 6, 10, 12, 17.
ch. 22. 6.

d Prov. 28. 28.

2 Some remove the ^b landmarks;
They violently take away flocks, and || feed thereof.
3 They drive away the ass of the fatherless,
They ^c take the widow's ox for a pledge.
4 They turn the needy out of the way:
^d The poor of the earth hide themselves together.

5 Behold, as wild asses in the desert, go they forth to their work;

11. *hath held*] Hath grasped. The feet of Easterns, not being covered with shoes in early childhood, are very tenacious of their hold (*Carey*).

12. *I have esteemed the words of his mouth more than my necessary food*] Literally, more than that which is decreed, or appointed to me (Heb. *chók*: see *Gesen.* 300). The same word occurs in v. 14. This is supposed by some recent interpreters (as *Hirzel*, *Delitzsch*) to mean Job's own natural desires, as contrasted with God's law; and he is supposed to say that he preferred the law of God to the law of the flesh working in his members (Rom. vii. 23). But the lusts of the flesh can hardly be called a *chók*, a statute, or decree; and the older interpretation (which is approved by *Cocceius*, *Mercer*, *Schultens*, and others) is confirmed by the use of the word in Gen. xlvii. 23, and Prov. xxx. 8. Cp. Prov. xxxi. 15. Ezek. xvi. 27.

These assertions of Job, declaring his own perfect devotion to God's law, could only be rightly made by his Divine Antitype, Whose "meat it was to do His Father's will, and to finish His work" (John iv. 34). Cp. *Augustine*, *De Perfectione Justitiæ*, c. 23—27, whence it appears that these words and others of Job were used as arguments by Pelagians against the Orthodox.

13. *But he is in one mind*] Unchangeable, and absolute: or it may mean, that God stands aloof, supreme by Himself, and will not admit me or any one else to debate with Him: see vv. 3—6.

14. *For he performeth—for me*] He executes His sentence on me, without allowing me to plead any thing in arrest of judgment.

16. *maketh my heart soft*] Unnerves me. Cp. Deut. xx. 3. Isa. vii. 4. Jer. li. 46 (*Lee*).

17. *Neither hath he covered the darkness*] Rather, and because he hath holden the darkness (i.e. death) from my face. See above, iii. 11—21. So *Schultens*, and others.

Or the sense may rather be (as is suggested by *Vulg.*, *Syriac*, *Arabic*, *Targum*, and as is supposed by some modern expositors, *Ewald*, *Hirzel*, *Vaihinger*, *Schlottmann*, *Delitzsch*), For I am not reduced to silence, or extinguished (as you suppose, xlii. 11) by darkness itself,—the darkness of my affliction,—

or by my own countenance, which darkness covereth, but it is God, Who is my Adversary, and confounds me.

CH. XXIV. 1. *Why, seeing times—Almighty*] Rather, *Why are not stated seasons reserved by the Almighty* for the punishment of the wicked in this world? Why has He not tribunals, set up here, like a human Judge? Why has He not His days of assize fixed? On this use of the word rendered *times*, see Ezek. xxi. 25; xxii. 3; xxx. 3. Eccles. ix. 11, 12. *Why do not they, who know and fear Him, see His days* of administering judgment, and consequently adore His justice? Job complains that the wicked escape, and the righteous suffer God's wrath; and he proceeds to describe the violence and prosperity of the ungodly: "They remove the landmarks," &c.; and God is silent. Cp. Ps. lxxiii. 1—14. Hab. i. 2—4. The word *tsaphan*, to hide, signifies also to lay up, to reserve. See Ps. xxxi. 19. Prov. ii. 7; xiii. 22. Above, xxi. 19. *Gesen.* 716.

2. *Some*] Many men. A parenthesis is begun here, and extends to v. 8.

—*feed thereof*] Rather, feed them; in peace.

3. *They take the widow's ox for a pledge*] Cp. v. 9; and Deut. xxiv. 6, 17. Amos ii. 8. *Gesen.* 257. They distrain the ox of the widow for debt. It is supposed by others (*Lee* and *Carey*), that the word here used, *chadal*, is to be taken here, and in v. 9, in its literal sense, to bind, and to carry away captive; and this interpretation deserves consideration.

4. *The poor—hide themselves together*] They are obliged to huddle themselves together, like cattle in a storm, in some secret caves, for fear of the violence of the oppressor. This description of the herding together of the poor suggests the comparison of them to wild asses in the next verse.

5. *Behold, as wild asses*] The word "as" would be better omitted. The houseless vagabond poor, driven from their homes to take refuge in the wilderness, and herding together there, are here personified; they are wild asses of the desert. See Gen. xvi. 12, where Ishmael is called a wild ass. Cp. Ps. civ. 11; above, xi. 12; and on the habits of the wild ass of the desert, *Ker Porter*, in *Kitto*, Bibl. Illust., on Job, pp. 148—152; *Winer*, R. W. B. ii. 674.

Some expositors have supposed that the oppressors are

Rising betimes for a prey :

The wilderness *yieldeth* food for them *and* for their children.

- 6 They reap *every one* his † corn in the field :
And † they gather the vintage of the wicked.
- 7 They * cause the naked to lodge without clothing,
That *they have* no covering in the cold.
- 8 They are wet with the showers of the mountains,
And † embrace the rock for want of a shelter.
- 9 They pluck the fatherless from the breast,
And take a pledge of the poor.
- 10 They cause *him* to go naked without clothing,
And they take away the sheaf *from* the hungry ;
- 11 Which make oil within their walls,
And tread their winepresses, and suffer thirst.
- 12 Men groan from out of the city,
And the soul of the wounded crieth out :
Yet God layeth not folly *to them*.
- 13 They are of those that rebel against the light ;
They know not the ways thereof,
Nor abide in the paths thereof.
- 14 † The murderer rising with the light
Killeth the poor and needy ;
And in the night is as a thief.
- 15 † The eye also of the adulterer waiteth for the twilight,
† Saying, No eye shall see me :
And † disguiseth *his* face.
- 16 In the dark they dig through houses,
Which they had marked for themselves in the daytime :
* They know not the light.
- 17 For the morning *is* to them even as the shadow of death :

† Heb. mingled
corn, or, dredge.

† Heb. the
wicked gather
the vintage.
c Exod. 22. 26,
27.
Deut. 24. 12, 13,
ch. 22. 6.

f Lam. 4. 5.

g Ps. 10. 8.

h Prov. 7. 9.

i Ps. 10. 11.

† Heb. *seleth* his
face in secret.

k John 8. 20.

here compared to wild asses; but see *Schultens*, who compares *Ecclus.* xiii. 19, which is derived from this passage: "As the wild ass is the lion's prey, so the rich eat up the poor;" and see below, xxx. 7, where the destitute poor are compared to wild asses braying for food. Cp. *Ewald, Hirzel, Delitzsch*.

— *The wilderness*] The wilderness is the lonely home of these wretched outcasts, as it is of the wild asses, to whom they are compared.

6. *They reap every one his corn*] They (the poor) pluck each for themselves, as he can, *his fodder*, mixed fodder, such as is eaten by cattle, and not fit for men. See *Gesen.* on the word *belil, meslin*, 122. Cp. vi. 5; and *Isa.* xxx. 24.

— *they gather the vintage*] They go and glean the straggling grapes and late remnants of the vintage of the wicked (*Gesen.* 442). They are not allowed to partake in the vintage, or harvest, properly so called, but only to glean its refuse. Compare the word *lekesh*, the *aftermowth*, in *Amos* vii. 1. *Gesen.* 442.

7. *They cause the naked to lodge*] Rather, *they* (the poor) *lodge naked*, i. e. without an upper garment (*Exod.* xxxii. 25. 1 Sam. xix. 24. Mark xiv. 51. John xxi. 7). As to the sense, compare also *Lam.* iv. 5, "They embrace dunghills."

9. *They pluck the fatherless*] Job here returns to the description of the violence of the rich oppressors, in v. 4.

— *take a pledge of*] See v. 3.

10. *they take away the sheaf from the hungry*] Rather, *and hungry* (that is, the poor labourers, not being allowed to feed on what they reap, and being treated more cruelly than the unmuzzled ox on the threshing-floor, *Deut.* xxv. 4); *they bear the burden of the sheaf* of their employers to the floor. This

is enlarged upon in the next sentence. Cp. *Lev.* xix. 9, 10. 13. *Deut.* xxiv. 14. *Jer.* xxii. 13. *James* v. 4.

11. *make oil—and suffer thirst*] The poor starve even in the harvest-field, and they suffer thirst even in the wine-press, and in the oil-press. Such is their misery, and such the hard-heartedness of their rich employers.

The walls are the enclosures of the vineyards and olive-yards of their masters.

12. *Men groan from out of the city*] Not only do they groan (as before described) out of the gardens and orchards of the rich in the country, but even out of the city (where it might be expected that public opinion would prevail in their favour, and that they would find legal redress) does the cry of the poor, who are oppressed, rise to heaven. Injustice triumphs even there. According to the Masoretic reading of the text, the proper rendering is, *They groan out of the city of men*, out of the populous city. But some MSS. and the *Syriac* confirm the rendering of the Authorized Version.

— *God layeth not folly to them*] Or rather, *God heeds not the impiety* (*tiptlah*, i. 22. *Jer.* xxiii. 18. *Gesen.* 871).

15. *disguiseth his face*] Muffles it up.

16. *they dig through houses*] Houses built of soft bricks, cp. *Ezek.* xii. 5; or clay, see iv. 19. Cp. *Kittó*, *Bibl. Illust.* p. 196; *Thomson*, *Land and Book*, 544.

The *τοιχωρυχοι*, housebreakers (literally, *diggers through walls* of houses), are well known also from Greek writers, as *Aristoph.*, *Nub.* 1309; *Ran.* 772; *Plut.* 204. 869.

— *Which they had marked for themselves in the daytime*] Rather, *they seal themselves up in the daytime*; they hide themselves. Compare ix. 7; xiv. 17; xxxvii. 7, for the sense of the verb here used.

If one know them, they are in the terrors of the shadow of death.

- 18 He is swift as the waters ;
Their portion is cursed in the earth :
He beholdeth not the way of the vineyards.

† Heb. violently take. 19 Drought and heat † consume the snow waters :
So doth the grave those which have sinned.

- 20 The womb shall forget him ;
The worm shall feed sweetly on him ;
1 Prov. 10. 7. † He shall be no more remembered ;
And Wickedness shall be broken as a tree.

- 21 He evil entreateth the barren that beareth not :
And doeth not good to the widow.

‡ Or he trusteth not his own life. 22 He draweth also the mighty with his power :
He riseth up, ‡ and no man is sure of life.

- 23 Though it be given him to be in safety, whereon he resteth,
Yet ‡ his eyes are upon their ways.

m Ps. 11. 4.
Prov. 15. 3.
† Heb. are not. 24 They are exalted for a little while, but † are gone and brought low ;
† Heb. closed up. They are † taken out of the way as all other,
And cut off as the tops of the ears of corn.

- 25 And if it be not so now, who will make me a liar,
And make my speech nothing worth ?

XXV. 1 Then answered Bildad the Shuhite, and said,

- 2 Dominion and fear are with him,
He maketh peace in his high places.

17. If one know them] Rather, he is familiar with the terrors of the shadow of death. There is the same transition from the plural to the singular, as in vv. 16. 18. 24 (Mercer, Hirzel, Delitzsch).

18. He is swift as the waters] Or, he is swift, flows away swiftly, as upon the face of the waters. Cp. ix. 26; xi. 28. Eccles. xi. 1. Hos. x. 7. These words are supposed by some to be spoken by Job ironically, or as an exaggerated parody of the sentiments of his friends, only to be ridiculed, or to be spoken in the person of an objector, particularly of Job's own friends. But these suppositions do not seem to be well grounded. Job allows that the life of the sinner may be short; and that even though it be long, yet he disappears from the earth, and is forsaken. God may not have broken asunder the tenour of his life: it may have glided on smoothly and easily as a pleasant stream even to the end, without any check, but at last it disappears. See above, on xxi. 13; and compare above, the note on Gen. iv. 22, with regard to the flow of prosperity of the race before the flood, to which perhaps Job refers here.

This paragraph serves an important purpose. As the dialogue proceeds, Job rises higher and higher above his adversaries, till at last he silences them. They had charged him with being a great sinner, and had denounced God's judgments upon him. His sufferings were, in their view, so many proofs of his wickedness. He here turns the tables upon them. Their life, he tells them, may flow on smoothly as a stream, but God may be angry with them nevertheless. He may even spare them in His long-suffering, and deliver them when ready to die (v. 22); but still (he suggests) they may be, and are sinners. If they injure and oppress the afflicted (their own friend, in distress, Job himself), then they will soon vanish, like the wicked race swept away by the flood, and after death their memory will have perished, and they will be judged by God.

— He beholdeth not the way of the vineyards] The rich man no longer contemplates his own estate; he has passed away, and his place knows him no more.

19. Drought and heat consume the snow waters] The snow waters are rapidly dried up by the scorching sun; so the sinner is swallowed up by the grave.

20. The womb shall forget him] Even his mother and his mother's family will forget him; suddenly and completely is his name blotted out.

— as a tree] Shattered by the fierceness of the storm, or swept away by the violence of the torrent.

22. He draweth also] He (the oppressor) seizeth the strong, and takes them away (Gen. 516. Cp. Ps. xxviii. 3. Ezek. xxxii. 20).

Others (as Delitzsch) render the words thus: Sometimes God, in His compassion, beareth long with sinners, and extends their lives (cp. Ps. xxxvi. 10. Isa. xiii. 22); and not only so, but He even sometimes delivers them when they seem ready to perish. The sinner is sometimes raised by God from sickness and calamity, even when he trusteth not his own life; i. e. when he despairs of it, and thinks himself on the brink of the grave.

But, upon the whole, the rendering of the Authorized Version seems preferable, and it is confirmed by what follows; he riseth up is repeated in v. 24, they are exalted.

23. his eyes] God's eyes. God marks him all the while.

24. taken out of the way] They are gathered up and carried off, tied together, like a sheaf, and carried away.

— cut off as the tops of the ears] After being carried away, they who are compared, on account of their pre-eminence, to the tops of the stalks of corn, are cut off.

THE LAST SPEECH OF JOB'S FRIENDS.

CH. XXV.] This short chapter contains the last utterance of Job's friends. Bildad, the second of the three, speaks here a few words; and when the turn of the third, Zophar, comes to speak, he says nothing. The Sacred Writer states the reason. These three men ceased to answer Job, because he was righteous in his own eyes (see xxxii. 1). But the fault of this was theirs, as well as his. They had disqualified themselves for the task of correcting him, by their erroneous and uncharitable assertions that afflictions are signs of sin, and that Job was a great sinner,

- ³ Is there any number of his armies?
And upon whom doth not ^a his light arise?
⁴ ^b How then can man be justified with God?
Or how can he be clean *that is* born of a woman?
⁵ Behold even to the moon, and it shineth not;
Yea, the stars are not pure in his sight.
⁶ How much less man, *that is* ^c a worm?
And the son of man, *which is* a worm?

^a James 1. 17.

^b ch. 4. 17, &c. &
15. 14, &c.
Ps. 130. 3. &
142. 2.

^c Ps. 22. 6.

XXVI. ¹ But Job answered and said,

- ² How hast thou helped *him that is* without power?
How savest thou the arm *that hath* no strength?
³ How hast thou counselled *him that hath* no wisdom?
And *how* hast thou plentifully declared the thing as it is?
⁴ To whom hast thou uttered words?
And whose spirit came from thee?
⁵ Dead *things* are formed from under the waters
|| And the inhabitants thereof.
⁶ ^a Hell is naked before him,
And Destruction hath no covering.
⁷ ^b He stretcheth out the north over the empty place,
And hangeth the earth upon nothing.

|| Or, *with the inhabitants.*
^a Ps. 139. 8, 11.
Prov. 15. 11.
Heb. 4. 13.

^b ch. 9. 8.
Ps. 24. 2. &
104. 2, &c.

because he was grievously afflicted. Job has triumphantly refuted those assertions; but his oratory was attended with spiritual danger to himself. Bildad's short speech in this chapter is as true as it is beautiful, but it was without its due effect upon Job, because Bildad and the other two friends had disabled themselves, by their fundamentally mistaken and unjust assumptions, for the work of bringing Job to a right sense of his relation to God. Therefore they desist from the attempt. But a new speaker was about to arise in ELIHU, who, by avoiding their errors, was enabled to establish the truth. See xxxii. 1.

^{3. his armies}] The heavenly host; Angels, Sun, Moon, and Stars.

— *upon whom doth not his light arise*] God maketh His Sun to rise upon all (Matt. v. 45), there is no limit to His glory.

^{4. How then can man be justified with God}] A very true assertion, but without its due effect on Job, because Bildad was erroneously dealing with Job as a heinous sinner.

^{5. Behold even to the moon, and it shineth not}] Its light pales in His presence, it is not pure in His sight; see *Gesen.* p. 16, on the word *alak*, which has been supposed by some, as *Schultens*, to mean here as elsewhere, *to pitch a tent*; and then the sense would be, the Moon does not dare to erect its tent in God's presence. The Sun is described in Ps. xix. 4, as having a tent.

^{6. man, that is a worm}] Heb. *rimmah*, a collective subs., *worms*, bred by putrefaction, from *ramam*, to become putrid (*Gesen.* 771. See Exod. xvi. 24; above, vii. 5; xxi. 26).

— *the son of man, which is a worm*] Heb. *toleah*; so called from its long line (*Gesen.* 859. 865). By this double similitude, Man is likened to a reptile crawling forth from putrefaction. In these last words of Job's friends, they abstain from personal reflections on him, and confine themselves to the statement of two great truths, viz., God's Omnipotence, and the vanity of the brightest creatures in His sight; and, specially, the corruption of Man, and his utter inability to justify himself. Thus the question in debate is brought into a narrow compass, and approaches the solution which is prepared for it by Elihu (xxxii.—xxxvii.), and is consummated by God Himself (xxxviii.—xli.).

Cn. XXVI. 2, 3. *How hast thou helped him that is without power*] Literally, *How hast thou succoured the no-power*, i. e. weakness! *How hast thou holpen the arm of the no-strength*, i. e. feebleness! *How hast thou counselled the no-wisdom*, i. e. folly, namely, *me*, whom thou supposest to be foolish, and

knowest to be feeble! This is said ironically. Thou hast not duly represented God's power and glory. Job proceeds to show this.

^{3. the thing as it is}] The essence of the matter (see v. 12). Job assures his friends that he will not yield to them in assertions of God's power and majesty. No; rather he will go far beyond them in the glorification of God. They had inadequately made the *present world* the sphere of God's working. He extends his view to the *future* and the *unseen*.

^{4. whose spirit came from thee}] Didst thou speak by God's inspiration? No, surely.

^{5. Dead things are formed from under the waters}] Rather, *the powers of hell tremble beneath; the waters (tremble) and they who dwell therein.* Bildad had spoken of God's great power in the *heaven* (see xxv. 3); but Job adds, that this is but a narrow view of the divine might and glory. We ought to extend the range of our contemplation to the things in the *deep*, as well as in the *height*; to the things *below* the earth, as well as to those *above* it. Job anticipates the language of the Psalmist (Ps. cxxxv. 6), "God doeth what He pleases in heaven and in earth, in the *sea*, and in *all deep places*;" and of St. Paul (Phil. ii. 10, 11), and of the Apocalypse (Rev. v. 13); and his language may be compared with that of St. James, "The devils believe and tremble" (James ii. 19).

The word rendered *dead things*, is *rephaim*; on which see Ps. lxxxviii. 10. Prov. ii. 18; xxi. 6. Isa. xiv. 9; xxvi. 14, 19. *Gesen.* 776. The verb rendered *are formed*, is the *pilel* of *chal*, *to twist one's self, to writhe, to be in travail, to tremble.* Cp. xv. 20. Deut. ii. 26. Ps. xxix. 9. Isa. xxvi. 18. Jer. v. 22. Hab. iii. 10.

^{6. Hell is naked before him}] God's presence and power are felt even there. See Ps. cxxxix. 8, 11. Heb. iv. 13. Although the ungodly may prosper in this life, they cannot, and will not, escape God's righteous retribution in another life.

On the characteristics of the place here rendered *hell*, in Hebrew *sheol*, see xi. 8. Ps. xvi. 10; xlix. 14; lv. 15; lxxxviii. 4—7; cxxxix. 8. Prov. vii. 27; xv. 11; xxiii. 14; xxvii. 20. Isa. v. 14; xxxviii. 10. Ezek. xxxi. 15—17. Amos ix. 2.

— *Destruction*] Heb. *Abaddon*; whence the personification in the Apocalypse, ix. 11.

^{7. He stretcheth out the north over the empty place, and hangeth the earth upon nothing}] It is supposed by some that the north here signifies the highest part of the earth, or the part where the highest mountains are (*Ewald, Hirzel*); others suppose that Job is referring to the northern part of the

- c Prov. 30. 4. 8 ^c He bindeth up the waters in his thick clouds;
And the cloud is not rent under them.
- 9 He holdeth back the face of his throne,
And spreadeth his cloud upon it.
- d ch. 38. 8. 10 ^d He hath compassed the waters with bounds,
Pa. 33. 7. & † Until the day and night come to an end.
104. 9.
Prov. 8. 29.
Jer. 5. 22.
† Heb. *until the*
end of light with
darkness.
- 11 The pillars of heaven tremble,
And are astonished at his reproof.
- e Exod. 14. 21. 12 ^e He divideth the sea with his power,
Pa. 74. 13.
Isa. 51. 15.
Jer. 31. 35.
† Heb. *pride.*
† Pa. 33. 6.
- 13 ^f By his spirit he hath garnished the heavens;
His hand hath formed ^g the crooked serpent.
- g Isa. 27. 1.

heavens, where Arcturus is; see ix. 9 (*Rosenmüller, Gesen., Delitzsch*).

In this variety of opinion, it may, perhaps, be allowable to remind the reader of the considerations which are here suggested by the father of modern science, *Lord Bacon*, referring to this passage, and others in this Book (*Advancement of Learning*, ed. Lond. 1828, p. 50): "In that excellent Book of Job, if it be revolved with diligence, it will be found pregnant and swelling with natural philosophy; as, for example, cosmography, and the roundness of the world: 'Qui extendit aquilonem super vacuum, et appendit terram super nihilum;' wherein the pensiliness of the earth, the pole of the north, and the finiteness or convexity of heaven are manifestly touched. And in another place (xxxviii. 31), 'Nunquid conjungere valebis micantes stellas Pleiadas, aut gyrum Arcturi poteris dissipare?' where the fixing of the stars, ever standing at equal distance, is with great elegance noted. And in another place (ix. 9), 'Qui facit Arcturum, et Oriona, et Hyadas, et interiora Austri;' where again he takes knowledge of the depression of the southern pole, calling it the secrets of the south, because the southern stars were in that climate unseen. Matter of generation (x. 10), 'Annon sicut lac mulsisti me, et sicut caseum coagulasti me,' &c. Matter of minerals (xxviii. 1), 'Habet argentum venarum suarum principia, et auro locus est in quo confiatur, ferrum de terrâ tollitur, et lapis solutus calore in sæ vertitur;' and so forwards in that chapter." Another great philosopher also, *Kepler*, thus reverently speaks of these utterances of the Book of Job, as containing secrets of physical science: "These and other things of a like kind in this Book are hidden in the pandects of coming ages, and will not be fully understood, until it shall have pleased God, the Arbitrer of all times, to unfold this book to men." See *Delitzsch*, p. 306, and cp. *Pfeiffer*, Dub. p. 272, who refers to Ps. xxiv. 2; civ. 5; cxxxvi. 6.

Though we do not affirm that Holy Scripture was given to teach us physical science concerning the phenomena of heaven, but rather to show us the way to heaven, and even to the heaven of heavens, yet we may reasonably suppose that the researches of physical Science will throw new light upon Scripture, and enable us to see foreshadowings there of what Science unfolds, and that thus new evidence will be afforded of the Divine origin of Scripture to the reverent reader of it. This has been already shown in Genesis (see on i. 1, 2); and we may more readily believe it when we read, even in heathen writers, such passages as these, probably derived from primitive tradition (*Ovid*, *Fasti* vi. 269):

"Terra pilas similis nullo fulmine nixa,
Aëre subjecto tam grave pendet onus;"

and *Metamorphoses*, i. 12:

"Circumfuso pendebat in aëre tellus,
Ponderibus librata suis."

Cp. *Met.* i. 35, and *Lucan*, v. 9:

"Aëre libratum vacuo quæ sustinet orbem,
Totius pars magna Jovis."

A reference to the rotatory motion of the Earth round its axis, is supposed by some to be made in chap. xxxviii. 14.

8. *bindeth up the waters in his thick clouds*] As in bottles, i. e. skins (see xxxviii. 37. Cp. *Prov.* xxx. 4), which are filled with rain-water, but are not *rent*, do not burst.

9. *He holdeth back the face of his throne*] Like a mighty Monarch, God withdraws His throne into a deep recess; and a curtain of mysterious darkness hangs before it.

10. *He hath compassed the waters with bounds*] Literally, *He hath rounded off a bound to the face of the waters.*

— *Until the day and night come to an end*] Literally, *to the confines of light and darkness* (see *Gesen.* 864), which some explain from the ancient notion (see on *Virg.*, *Georg.* i. 240), that the Earth was surrounded with water, and that all beyond that circumambient ocean was dark (cp. xxviii. 3. *Neh.* iii. 21, for the meaning of the word *taclith*, here rendered *end*). There seems to be a reference in these words of Job to the act of Creation, as described in *Gen.* i. 1—10; which affords the best commentary upon them.

11. *pillars of heaven*] The mountains, according to some Expositors (cp. *Nahum* i. 5. *Hab.* iii. 10); but the expression seems rather to be figurative; the Earth is compared to a magnificent palace.

— *at his reproof*] His stern and awful voice. See *Ps.* civ. 7; cvi. 9. *Isa.* l. 2. *Nahum* i. 4. (*Gesen.* 177, under the word *ge'rah*.)

12. *He divideth the sea*] *He troubles, stirs up*, lifts up, with storms; cp. *Isa.* li. 15 (*Schultens, Hirzel, Delitzsch*); he *terrifies*, or rebukes; cp. *Jer.* xxxi. 35 (*Gesen.* 757). He controls the sea as well as rules the clouds.

— *by his understanding he smiteth through the proud*] *God bruises the proud*, Heb. *rahab*. See above, on ix. 13, in which passage, as here, there seems to be an allusion to the Exodus, and to the wonders wrought by God, crushing the pride of Egypt at the Red Sea.

And we may surely suppose that Job, the servant and saint of God, His Priest and Prophet, and the type of Christ, was inspired to prophesy of the great and universal victory achieved by Christ, of which the Exodus was a figure. See above, on *Exod.* xiv., *Prelim. Note*, and what now follows. Job's utterances here are described as "*a parable*," a divinely-inspired utterance, see xxvii. 1.

On the word *machats*, to smite, see *Ps.* lviii. 21; cx. 6. *Gesen.* 865.

13. *he hath garnished the heavens*] Rather, the heavens are *clearness*, serene, bright (*Schultens, Simonis, Ewald, Gesen.* 846). The beauty and glory of creation are here ascribed to the Spirit of God. Cp. *Gen.* i. 2.

— *His hand hath formed the crooked serpent*] Rather, *His hand pierced through the flying serpent*; so *Syriac* and *Arabic*. The *Sept.* has "*he destroyed the apostate serpent*." See *Ps.* cix. 22; and *Isa.* xxvii. 1; li. 9. *Gesen.* 281; *Lea.* 390, "*His hand hath wounded the fugitive serpent*;" and so *Ewald, Schlottmann, Hirzel*, and others.

Some have imagined that there is a reference here to the Eastern mythological legend mentioned above, in the note on iii. 8.

But it is more reasonable to suppose, that in this magnificent description, there is an allusion to God's might in overthrowing the pride of all hostile powers, represented by the word *Rahab* (v. 12), and by the words *flying serpent*, or *dragon*, such proud and ungodly powers as those of Egypt and Babylon, designated by these names in *Isa.* xxvii. 1, and which were typical of the Antichristian power of Satan himself: "In that day the Lord with His sore and great and strong sword shall punish *leviathan*, the piercing serpent" (the same words as used here; Heb. *nachash bariach*), "*even leviathan, that crooked serpent*; and He shall slay the *dragon* that is in the sea;" and *Isa.* li. 9, "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art Thou not it that hath cut *Rahab*, and wounded

¹⁴ Lo, these are parts of his ways: but how little a portion is heard of him?
But the thunder of his power who can understand?

XXVII. ¹ Moreover Job † continued his parable, and said,

² As God liveth, * who hath taken away my judgment;

And the Almighty, who hath † vexed my soul;

³ All the while my breath is in me,

And || the spirit of God is in my nostrils;

† Heb added to take up.

* ch. 34. 5.

† Heb. made my soul bitter.
Ruth 1. 20.
2 Kings 4. 27.

|| That is, the breath which God gave him, Gen. 2. 7.

the dragon? Art Thou not it which hath dried the sea, the waters of the great deep, that hath made the depths of the sea a way for the ransomed to pass over?" Cp. Ps. lxxiv. 13—15: "God is my King of old, working salvation in the midst of the earth. Thou didst divide the sea by Thy strength; Thou brakest the heads of the dragons in the waters; Thou brakest the heads of Leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness; Thou didst cleave the fountains and the flood, Thou driedst up mighty rivers." Cp. Ezek. xxix. 3; xxxii. 2, where Pharaoh, King of Egypt, is compared to a great sea monster,—a comparison more appropriate, on account of his cruel destruction of the male children of Israel in the waters of the Nile, and of his attempt to destroy them in the depths of the Red Sea, and by reason of the destruction of his own power in that element, and also because the Power of Egypt, the Enemy of God's People, is throughout the Scriptures a type of the Power of Satan, the old Serpent, the Dragon, the Leviathan, the Adversary of God's Church; and the victory of God, delivering His People, and punishing Pharaoh, in and by the element of water, in which he gloried, is justly regarded as a figure of the work of God rescuing His Church, and triumphing over her Enemy in the Red Sea of Christ's Blood, and in the waters of Baptism, which derive their virtue from that Blood. The same may be said of God's victory over Babylon by means of her own Euphrates, and the deliverance of His captive People from her power.

These events have a prophetic interest and significance for universal Christendom. See above, on ix. 13; and below, on xli. 1—34.

The sense of the ancient Hebrew Church is expressed in the *Septuagint* here by the remarkable words already noticed, — ὁ ἀπώστης ὁ ἀποστάντης, — he destroyed the apostate dragon.

This sense is strongly confirmed by other passages in this Book, which refer to *Leviathan*, viz. iii. 8; and below, xli. 1. 10. See the notes there, and on Isa. xxvii. 1; and *Olympiodorus*, in *Catenā* here, p. 415. This sense is authorized by Christian antiquity. See *Corderius* here.

We may here adopt the words of *Professor Lee*, p. 390: "This place of Job seems to allude to Gen. iii. 14, 15, and is paraphrased in Isa. xxvii. 1, where we have a manifest prediction of the *Coming and Victories of Christ*, and where this very *fugitive serpent* is said to be pierced with a sword. . . . As the Scriptures, previously revealed, afforded matter for these expressions, nothing could be more natural than for Job to pass from the great works of Creation to those of Redemption."

Job here first speaks of God as *Creator*: "By His Spirit He hath garnished the heavens;" and we know that this was wrought by Christ: "All things were made by Him; and without Him was not any thing made that was made" (John i. 3. Heb. i. 2). Job next speaks of the *wounding of the serpent*. The connexion of these two things is clear, when we consider that the beauty and glory of Creation were marred by the Serpent: see on Gen. i. 1. But Satan was not therefore the conqueror. No: though Satan tempted Man, and wrought his fall by means of Woman, yet these acts recoiled upon Satan, to his greater confusion. The same power of Christ, which had *garnished the heavens* in the work of Creation, wounded the flying Serpent in the work of Redemption. Christ did both. The Son of God took Man's nature; and He, Who is the promised Seed of the Woman, wounded the *Serpent*, and bruised his head, and has enabled us to trample him under our feet. See Luke x. 19. Rev. xii. 29. Cp. *Lee*, p. 59.

It is a remarkable circumstance that ancient Astronomy seems to have adopted a tradition of the history of the Fall, and the prophecy concerning the Serpent. The constellation *Draco* was regarded by it as the Serpent which had watched

the apples in the garden of the Hesperides on the tree planted by Heré, and which were plucked by the daughters of Atlas. The constellation *Herakles*, with his club, is the heavenly power which battles with the dragon, and overcomes him.

14. *Lo, these are parts of his ways*] These are mere extremities, borders, and fringes of God's ways.

— *but how little a portion*] Literally, and how only a whisper of a word do we hear of Him! We feel, as it were, a zephyr of God's Presence walking in the garden of this world in the cool of the day (Gen. iii. 8). Cp. above, iv. 12, for the word *shemets*; and *Gesen.* 837.

CH. XXVII. 1. *Moreover Job continued his parable*] Probably Job had waited a little while, to see whether the third of his friends, Zophar, the Naamathite, whose turn it was now to speak, would avail himself of the opportunity. But Zophar did not venture to open his lips; and neither of the two other friends offered to take his place, and make any rejoinder to Job.

Job, therefore, continued his parable, says the Sacred Writer,—a mode of expression which is specially applicable to a *divinely-inspired utterance*, as Balaam's, in Num. xxiii. 7. 18; xxiv. 15. 20. Cp. Isa. xiv. 4. Micah ii. 4. Hab. ii. 6.

It has been supposed by some (*Kennicott*, *Eichhorn*, *Bertholdt*, *Stuhlmann*) that parts of this chapter (vv. 7—23, to xxviii. 28), ought to be assigned to Zophar, or to Bildad, on the ground that they are not consistent with Job's assertion, that the wicked often prosper in this world (xii. 6; xxi. 7; xxiv. 2). Others have alleged that these portions are later interpolations. But this is a groundless hypothesis. Job has reduced his friends to silence, and is now master of the field. But he will use his victory with moderation and wisdom. He will not be untrue to God, and affirm that He always afflicts His servants (for thus he would imply that he himself had not been God's servant while he was in prosperity, and would contradict himself: see chap. xxxi.), or that God forces them by suffering, to abandon their integrity (v. 7). Job has exposed the error of their inference, that every afflicted man is wicked; but he is prepared to allow,—indeed he spontaneously declares,—that *wicked men often fall into misery*; and that even in this world the condition of the righteous is on the whole preferable to that of the sinner, who is sometimes swept away suddenly, and leaves an heritage of misery and shame to his posterity. Cp. above, xxi. 16; and *Hävernick*, Einleit. iii. 364. He thence takes occasion to vindicate himself from the accusations of his friends, and proves that their assertions are uncharitable and untrue. The wicked (he allows) has no hope in his death: *this* (he says) is not my case: see on v. 8. I hold firm my trust in God, and look with confidence to Him. I know that the fear of God is the highest Wisdom (chap. xxviii.); and I have acted (he says) in that persuasion (xxxi.). Therefore the character of the wicked, which his friends had drawn, and which Job himself delineates in this chapter (vv. 8—23), does not fit him.

These chapters are Job's "APOLOGIA PRO SEIPSO," and (what is much more) "PRO DEO."

2. *As God liveth*] An adjuration. As true as it is that God liveth, so true it is, &c. The formula of the Hebrews was, "As the LORD liveth." See Judg. viii. 19. 1 Sam. xiv. 39. 45; xix. 6. 1 Kings i. 29. 2 Kings ii. 4. 6.

— *who hath taken away my judgment*] Who has put aside my right, without hearing me plead before Him.

3. *All the while my breath is in me*] Rather, *Yet still all my breath is in me*. Notwithstanding all my sufferings, yet I retain all my faculties; do not, therefore, impute folly to me. On the collocation of the Hebrew *col* (all), cp. Hos. xiv. 2. *Ewald*, § 289. *Gesen.* § 114. *Hirzel*, and *Delitzsch*.

— *the spirit of God is in my nostrils*] A reference to the history of the creation of man, as described in Genesis ii. 7.

- ⁴ My lips shall not speak wickedness,
Nor my tongue utter deceit.
- ⁵ God forbid that I should justify you :
Till I die ^b I will not remove mine integrity from me.
- ⁶ My righteousness I ^c hold fast, and will not let it go :
^d My heart shall not reproach me † so long as I live.
- ⁷ Let mine enemy be as the wicked,
And he that riseth up against me as the unrighteous !
- ⁸ ^e For what is the hope of the hypocrite, though he hath gained,
When God taketh away his soul ?
- ⁹ ^f Will God hear his cry,
When trouble cometh upon him ?
- ¹⁰ ^g Will he delight himself in the Almighty ?
Will he always call upon God ?
- ¹¹ I will teach you || by the hand of God :
That which is with the Almighty will I not conceal.
- ¹² Behold, all ye yourselves have seen it ;
Why then are ye thus altogether vain ?
- ¹³ ^h This is the portion of a wicked man with God,
And the heritage of oppressors,
Which they shall receive of the Almighty.
- ¹⁴ ⁱ If his children be multiplied, it is for the sword :
And his offspring shall not be satisfied with bread.
- ¹⁵ Those that remain of him shall be buried in death :
And ^k his widows shall not weep.
- ¹⁶ Though he heap up silver as the dust,
And prepare raiment as the clay ;
- ¹⁷ He may prepare it, but ^l the just shall put it on,
And the innocent shall divide the silver.
- ¹⁸ He buildeth his house as a moth,
And ^m as a booth that the keeper maketh.

b ch. 2. 9. &
13. 15.
c ch. 2. 3.

d Acts 24. 16.
† Heb. from my
days.

e Matt. 16. 26.
Luke 12. 20.

f ch. 35. 12.
Ps. 18. 41. &
109. 7.
Prov. 1. 28. &
28. 9.
Isa. 1. 15.
Jer. 14. 12.
Ezek. 8. 18.
Micah 3. 4.
John 9. 31.
James 4. 3.
g See ch. 22. 26,
27.
|| Or, being in the
hand, &c.

h ch. 20. 29.

i Deut. 28. 41.
Esth. 9. 10.
Hos. 9. 13.

k Ps. 78. 64.

l Prov. 28. 8.
Eccles. 2. 26.

m Isa. 1. 8.
Lam. 2. 6.

5. *God forbid that I should justify you*] In your impeachment of my righteousness.

— *I will not remove*] I will maintain my righteousness, in spite of all your accusations.

6. *My righteousness I hold fast*] These statements of Job were provoked by the uncharitable censures of his friends. Job did not assert his own integrity till he had been falsely impeached by them. Doubtless, such statements as these are characterized by too much self-confidence; and they are, therefore, reproved by Elihu (xxxiii. 8, 9); and, eventually, they are repented by Job himself (xl. 4), "I am vile, what shall I answer thee?" (xlii. 6) "I repent, and abhor myself in dust and ashes." Cp. above, xxiii. 10.

How much more, therefore, are all assertions of self-righteousness to be eschewed by those, to whom the sufferings of Christ have revealed the exceeding sinfulness of sin, and to whom Divine Grace has imparted a clearer consciousness of it. They will not repine at any sufferings as too severe.

7. *Let mine enemy be as the wicked*] Do not imagine that, because I have said that the wicked often prosper, I envy the lot of the wicked. No; this would be impiety against God. I abhor and detest it. Cp. above, xxi. 16.

8. *though he hath gained, when God taketh away his soul.*] Rather, when He (God) cuts asunder, and when He taketh away his soul. The metaphor is derived from cutting the cords of a tent (cp. iv. 20; vi. 9. Isa. xxxviii. 12) and removing it. Where is the sinner's hope then? But I have hope—not, indeed, in this life—but in my Redeemer, after death, and in future

restoration by Him (see xix. 25, 26). I should not be able to entertain this hope if I were wicked, as you allege that I am.

11. *I will teach you by the hand of God*] Rather, I will teach you in the hand of God. I will instruct you in His working.

12. *all ye yourselves have seen it*] He does not deny the truth of much that his friends have said concerning the misery of the wicked, and hence he deduces the conclusion that they have been unjust to himself in charging him with sin. "The wicked are without hope, but this is not so with me;" and he proceeds to declare that, in his own opinion, the fear of God is the highest wisdom (xxviii. 28).

14. *for the sword*] On the Hebrew *lemo*, used four times in this Book for *le*, see *Gesen.* 439.

15. *in death*] Death shall be their Burial; their death shall be so miserable and desolate, that they shall have none to follow them to the grave.

— *his widows shall not weep*] Words adopted in the Psalter (Ps. lxxviii. 64. Jer. xxii. 18).

16. *prepare raiment as the clay*] A metaphor, describing its abundance and worthlessness (cp. Zech. ix. 3). On the immense treasures of the Orientals in vestments, see Isa. xxiii. 18. Bochart, Hieroz. ii. 617; and Rosenmüller, a. u. n. Morgenl. iii. 346. Cp. Matt. vi. 19. James v. 2.

18. *the keeper*] Of a vineyard, who makes a temporary booth, merely for the vintage, in his master's vineyard, and which is soon deserted and removed (Isa. i. 8).

¹⁹ The rich man shall lie down, but he shall not be gathered :
He openeth his eyes, and he is not.

²⁰ "Terrors take hold on him as waters,
A tempest stealeth him away in the night.

²¹ The east wind carrieth him away, and he departeth :
And as a storm hurleth him out of his place.

²² For God shall cast upon him, and not spare :
† He would fain flee out of his hand.

²³ Men shall clap their hands at him,
And shall hiss him out of his place.

XXVIII. ¹ Surely there is || a vein for the silver,
And a place for gold where they fine it.

² Iron is taken out of the || earth,
And brass is molten out of the stone.

³ He setteth an end to darkness,

n ch. 18. 11.

† Heb. *in*
fearing he would
flee.

! Or, a mine.

! Or, dust.

^{19.} *he shall not be gathered*] So *Targum*, the verb being supposed to be in the future *niphal*; and the sense then would be, he shall not be gathered in peace to his fathers. Cp. Gen. xxv. 8, 9; xxxv. 29; xlix. 29. Judg. ii. 10. 2 Kings xxii. 20, and particularly Num. xx. 26, where the phrase is used absolutely, as it is supposed by some to be used here.

But the other Versions (*Sept.*, *Fulg.*, *Syriac*, and *Arabic*) and some MSS. represent it in *kal*, or *hiphal*, *he shall not gather* (from *asaph*, *Gesen.* 67); or, *he shall not add to* (from *yasaph*, *Gesen.* 354); and this latter rendering is preferred by *Schultens*, *Ewald*, *Hirzel*, *Delitzsch*, and others.

TRUE WISDOM.

CH. XXVIII.] In this magnificent oration Job proceeds with his apology for himself, and for God. He had confuted the uncharitable allegations of his friends, who argued from his grievous afflictions, that he was a heinous sinner. He had shown that the wicked often prosper in this life; and his friends had not been able to make any reply to his assertions.

They were now reduced to silence; but, lest his assertions should produce the impression, that, in his opinion, the condition of the wicked in this world is to be envied, and that it is preferable to his own; and lest it might be alleged, that he had impugned God's Providence, and arraigned His Moral Government of the World, Job completes his statement, by displaying the miserable condition of the wicked, in the sudden evanescence of their joys, and in the utter hopelessness and inexpressible misery of their condition with regard to the future. Thus he draws a strong contrast between their state and his own. And he now goes on to enforce his argument by declaring, that, however men may prosper in this life, yet, unless they fear God, and depart from evil, they cannot be said to possess true riches, or to have true wisdom, but are, in fact, ignorant and poor. And why? Because (see below, on v. 1) they may, indeed, excavate mines, and extract gold and silver from the deep recesses of the earth; but they cannot attain true wisdom and true riches without obeying God. That is true Wisdom, and transcends all earthly wealth, and cannot be purchased by it (vv. 15, 16), nor can it be procured by any skill or art of man. Men may explore the depths of the earth, and rifle it of its mineral treasures; they may smelt the ore of its scoria, they may make it gleam with brilliant lustre; they may collect the most precious jewels, pearls and coral, rubies, topaz, and amethyst, but the secret place of Wisdom is known only to God. He alone can explore that mine, and can discover that jewel. They cannot find out any thing which represents its value, or which they can barter for it. It is inestimable. Wisdom is the gift of God alone, and it consists in the fear of the Lord, and in departing from evil. Therefore the wicked, however wealthy and prosperous, are fools and idiots; and Job himself, a man "that feareth God, and escheweth evil" (as God Himself had declared him to be, i. 1. 8), he is truly wise, and possesses a treasure which no human intelligence can discover, and which no human labour can procure, and which no earthly riches can parallel.

This is a truth which God revealed to Mankind at the beginning, and which all men need to learn; and which is very

necessary to be inculcated in the present age. Cp. below, on v. 28.

^{1.} *Surely there is a vein for the silver*] Rather, *Because* (so *Sept.*) *there is a vein, or fountain* (Heb. *motaa*; literally, a place of issuing forth: see *Gesen.* 458) *for silver*.

The connexion is as follows:—*Wicked* men may seem to be wealthy in this world, and wealthy they often are, with regard to earthly riches. But the truth is, they are poor and miserable. *Because*, although, by their intelligence and labour, they may explore and rifle the mines of silver and gold, they cannot attain to the true wealth, which is the fear of God. Men by their industry and skill may discover the fountain of silver, and explore the hiding-place of gold; but no art of man can explore the origin of Wisdom, and work that mine, which contains inestimable wealth, far transcending all earthly treasure. It lies concealed in the mysteries of God; and He only can reveal it.

The only fountain and well-spring of Wisdom is God. Job says that man may dig mines, and invent arts and sciences, but he cannot find out Wisdom. In vain he explores the secrets of the earth, and dives to the abysses of the sea in search of Wisdom. It is the gift of God (*S. Dionys. Alexandrin.* and *Greg. Nazian.* in *Cat.* p. 431).

— *And a place for gold where they fine it*] Or, *for gold which they fine*, and smelt from its scoria. The gold and silver mines to which Job refers may have been in Egypt (*Diod. Sic.* iii. 12. Cp. *Joseph.*, B. J. vi. 9). The Ancient Egyptian gold-mines have lately been discovered in the *Bishari* desert by *Linant* and *Bonomi*. Or the mines mentioned by Job may have been in the Sinaitic Peninsula, at *Wady Nash*, or in the Idumean mountains of *Gebal-es-sera*; or in Arabia Petræa (*S. Jerome*), or, perhaps, in Gilead; or in Æthiopia and Nubia, which means the gold-land (see *Delitzsch*, pp. 326, 327). The vast quantities of gold and silver, mentioned in the history of the Exodus and the erection of the Tabernacle, show that gold and silver mines were already worked then. See above, on Exod. xxxviii. 24. Cp. *Carey*, p. 464.

The sentiment here expressed is somewhat similar to that of *Cicero* (*de Nat. Deorum*, ii. 61), where he speaks of the triumphs of the human intellect, and of art: "nos æris, argenti, auri, venas penitus abditas invenimus, et ad usum aptas, et ad ornatum decoras;" and of the noble Chorus of *Sophocles*, *Antigone*, 331, *πολλὰ τὰ δεῖνὰ*, and *Horat.* i. Od. iii. 37, "Nil mortalibus arduum est."

^{2.} *Iron is taken out of the earth* (or out of the dust), and brass (copper) is molten out of the stone] Or, *stone is molten* (into) brass (*Gesen.* 361; "lapides in æs solvuntur." *Plin.*, N. H. xxiv. 1; xxxvi. 27). There appear to have been copper mines in *Wady Mucattab*, in the Sinaitic Peninsula; and in Phanon, between Petra and Zoar; and iron was found in Lebanon, and in the "Iron Mountain," east of Jordan (*Josephus*, B. J. iv. 8. 2. *Delitzsch*, 328. Cp. above, on Deut. viii. 9). On the iron and copper mines of Egypt, see *Wilkinson*, quoted by *Carey*, 465.

^{3.} *He setteth an end to darkness*] Man dispels darkness by his lamp in the mines.

And searcheth out all perfection :
 The stones of darkness, and the shadow of death.
⁴ The flood breaketh out from the inhabitant ;
Even the waters forgotten of the foot :
 They are dried up, they are gone away from men.

⁵ *As for the earth, out of it cometh bread :*
 And under it is turned up as it were fire.

⁶ The stones of it *are* the place of sapphires :
 And it hath || dust of gold.

† Or, gold ore.

⁷ *There is a path which no fowl knoweth,*
 And which the vulture's eye hath not seen :

⁸ The lion's whelps have not trodden it,
 Nor the fierce lion passed by it.

† Or, *find*.

⁹ He putteth forth his hand upon the || rock ;
 He overturneth the mountains by the roots.

¹⁰ He cutteth out rivers among the rocks ;
 And his eye seeth every precious thing.

† Heb. *from weeping*.

¹¹ He bindeth the floods † from overflowing ;
 And *the thing that is hid* bringeth he forth to light.

a ver. 20,
Eccles. 7. 24.

¹² * But where shall Wisdom be found ?
 And where is the place of Understanding ?

b Prov. 3. 15

¹³ Man knoweth not the ^b price thereof ;
 Neither is it found in the land of the living.

c ver. 22.
Rom. 11. 33, 34.

¹⁴ ^c The Depth saith, It is not in me :

— *searcheth out all perfection*] Rather, *searcheth out perfectly* (literally, *diggeth out, to every end, or extremity*) the stones of darkness (i. e. minerals), and the shadow of death.

⁴. *The flood breaketh out from the inhabitant*] Or rather, *Man cutteth a channel (an adit, or shaft) away from the sojourner above*; or, he pierceth a mine-road far away from the dwellings of men (see *Gesen.* 543. *Ewald, Hirzel, Olshausen, Delitzsch*).

— *Even the waters forgotten of the foot, &c.*] Rather, *There, being forgotten of the foot, they* (the miners) *hang far from men, they swing*. He is describing the condition of the miners, who are forgotten by those who travel above them; or who are forgotten even of their own feet, which they no longer use (cp. *Ps.* cxxxvii. 5), because they travel, as it were, in the air, where they hang suspended at their work in the mines. See *Fulgate* and *Targum*, which give some support to this interpretation, and especially *Schultens*, who quotes *Plin.*, N. H. xxxiii. 4: "*Rupes inviæ cæduntur . . . is qui cædit, funibus pendet; pendentis majore ex parte libranti; itur quâ insistentis vestiigiis hominis locus non est*" (cp. *Ewald, Carey, Hirzel, and Delitzsch*).

⁵. *As for the earth*] *Men* are not content with the bread that cometh out of the earth, they must needs rifle its entrails, and ransack them as fire does; cp. *Plin.*, N. H. xxxiii. proem.; "*Persequimur omnes telluris fibras; imus in viscera ejus, et in sede manium opes quærimus, tanquam parum benigna fertilique quæqua calcatur*."

⁶. *dust of gold*] Some apply this to the sapphirus, or lapis lazuli, which is often streaked and veined with gold (*Plin.* xxxvii. 9. 38. *Theophrast.* p. 692, ed. Schneider); but it is more probable that it refers to the gold-fields themselves in which the ore is found in rude masses.

⁷. *There is a path which no fowl knoweth, and which the vulture's eye hath not seen*] That is, such is the boldness of Man's enterprise, and the triumph of his labour and art, that he is able to explore a path to which the wing of the eagle cannot soar, and to which the keen eye of the vulture, or hawk, has not pierced. But he is not able to attain, by any efforts of his own, to Divine Wisdom. On the birds here mentioned, *ait* (whence *Gr. æerbs*) and *ayyah*, see *Gesen.* 622 and 36.

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⁸. *The lion's whelps*] Literally, *sons of pride* (*Gesen.* 815).

⁹. *He putteth forth his hand upon the rock*] Man layeth his hand upon the rock, in order to split it asunder, and expose its contents, and *he overturneth the mountains by the roots*, in order to ransack their treasures.

Pliny describes the use of iron hammers and wedges in splitting and breaking through the rocks in the search of gold (xxxiii. 4. 21).

¹⁰. *He cutteth out rivers among the rocks*] What the use of these rivers or channels was (*Heb. yeorim, Gesen.* 326) has been questioned; they may mean simply *ducts* in the mines; or, literally, *water-courses*, such as are described by Pliny, for washing the ore. The former rendering is more probable. Man pierces the rocks with subterranean paths (like those in the catacombs), and there he descends and extracts every precious thing.

¹¹. *He bindeth the floods from overflowing*] Literally, *from weeping*; he binds up the eyes of the weeping waters (the word *ayin* means *fountain*, and *eye*) in the mines, from discharging their floods on his subterranean paths, and marring his works.

¹². *But where shall Wisdom be found?*] Man may achieve all these marvellous triumphs over the material world by mechanical skill and labour; but he cannot by any effort of his own discover and attain true Wisdom, which is infinitely more precious than all the treasures that can be acquired by rifling the recesses of the earth for gold, silver, and jewels.

¹³. *Man knoweth not the price thereof*] Is not cognizant of any thing which represents the value of wisdom, or which he can offer in exchange for it.

¹⁴. *It is not in me*] The depths of the earth and the sea are personified; they reply to man's inquiries, and make an honest confession, and say, "Ye may enrich yourselves with what is costly in us; ye may find gold and jewels in us, but not wisdom."

True Wisdom consists in the fear of God (v. 28), and is only to be found in CHRIST, and in His Gospel (see on v. 28); and therefore these words of Job are to be completed by the words of God, speaking by the Hebrew Lawgiver (see *Deut.* xxx. 11—14): "The commandment which I command thee is not hidden from thee, neither is it afar off. It is not in

And the Sea saith, *It is not with me.*

15 † It ^a cannot be gotten for gold,

Neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir,

With the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it :

And the exchange of it *shall not be for* || jewels of fine gold.

18 No mention shall be made of || coral, or of pearls :

For the price of Wisdom is above rubies.

19 The topaz of Ethiopia shall not equal it,

Neither shall it be valued with pure gold.

20 * Whence then cometh Wisdom ?

And where is the place of Understanding ?

21 Seeing it is hid from the eyes of all living,

And kept close from the fowls of the || air.

22 † Destruction and Death say,

We have heard the fame thereof with our ears.

23 God understandeth the way thereof,

And he knoweth the place thereof.

24 For he looketh to the ends of the earth,

And ^a seeth under the whole heaven ;

25 ^b To make the weight for the winds ;

And he weigheth the waters by measure.

26 When he ^c made a decree for the rain,

And a way for the lightning of the thunder,

27 Then did he see it, and || declare it ;

He prepared it, yea, and searched it out ;

28 And unto man he said,

† Heb. *Fine gold shall not be given for it.*
d Prov. 3. 13, 14, 15. & 8. 10, 11, 19. & 16. 16.

|| Or, *vessels of fine gold.*
|| Or, *Ramoth.*

e ver. 12.

|| Or, *heaven.*

f ver. 14.

g Prov. 15. 3.

h Ps. 135. 7.

i ch. 38. 25.

|| Or, *number it*

heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us? . . . Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the Word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it;" and by the Evangelical declaration of the Apostle, "The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven, . . . or, Who shall descend into the deep? . . . But what saith it? The Word is nigh thee, even in thy mouth, and in thy heart: that is, the Word of faith, which we preach" (Rom. x. 6—8). To hear and do the Word, that is Wisdom. Cp. v. 28.

15. gold] Heb. *segor*; literally, *shut up*. See 1 Kings vi. 20; vii. 49; x. 21. 2 Chron. iv. 20; ix. 20.

16. gold] Heb. *cothem*, what is hidden: see xxxi. 24.

— *onyx*] Heb. *shoham*. See Gen. ii. 12; and on Exod. xxviii. 20.

17. crystal] Heb. *secucith*; probably *glass*, from *zacac*, to be pure (Ges. 244). The ancient Egyptians excelled in the manufacture of glass, by which they successfully imitated the most precious jewels. "They had the secret of introducing gold between layers of glass; and in their bottles a gold band alternates in a series of blue, green, and other colours." See Wilkinson, quoted by Carey, 467.

18. coral] Heb. *ramoth* (literally, *high things*). Cp. Ezek. xxvii. 16. Ges. 751.

— *pearls*] Heb. *gabish*; literally, *ice*, which seems to point to crystal (Ges. 154). It may be mother of pearl (Carey).

— *rubies*] Heb. *peninim*. See Prov. iii. 15; viii. 11; xx. 15. Ges. 682, who inclines to render it coral; and so Delitzsch, p. 338, who supposes *ramoth* to signify pearls. The

passage in Lam. iv. 7, may refer to pearls of a ruddy tinge (Carey. Cp. Plin. ix. 6: "Miror margaritas quasdam sole rubescere . . . ut corpus humanum").

19. topaz] Heb. *pitedah*. See above, Exod. xxviii. 17. Cp. Plin. xxvii. 32.

21. Seeing it is hid] Like a fair virgin (*almah*) veiled from human eye: see Schultens.

25. To make the weight] In making the balance. Job is looking back to the time of creation; and he declares that though the winds, and clouds, and waters may seem to be agitated, and to move capriciously, and at random, yet every movement of theirs is balanced in the scales of God's omnipotence. Cp. below, xxxvii. 16, "The balancing of the clouds."

28. unto man he said] Literally, unto the man; Heb. *ha-Adam, the Adam*. May not God have even said this to Adam himself? Cp. xxxi. 33; and Carey, p. 339, who says, "This divine precept was probably delivered before the Fall; and it is the object of the Gospel to establish its sanction;" and so Professor Lee, "This alludes to the intercourse which God had with our first parents" (Gen. i. 28), "and contains a summary of the religious knowledge imparted to them. The wisdom realized by the fear of God is contrasted with that vain knowledge, which was the source of human misery in the fall of man." See Gen. i. 29; ii. 16; iii. 9. 17.

The description therefore of Wisdom which follows, concerns man, and his duties and destiny. The wisdom of which Job speaks is moral wisdom, which is an emanation from that highest wisdom, which dwells in God Himself, and is grounded on His Divine attributes and perfections; and all other knowledge, however successful it may be in its conquests over the material world, is not true wisdom; but if it

k Deut. 4. 6.
Ps. 111. 10.
Prov. 1. 7. &
9. 10.
Eccles. 12. 13.

† Heb. *added to*
take up.

a See ch. 7. 3.

b ch. 18. 6.
† Or, *lamp*.
Ps. 18. 28.

c Ps. 25. 14.

d Gen. 49. 11.
Deut. 32. 13. &
33. 24.
ch. 20. 17.
e Ps. 81. 16.
† Heb. *with me.*

f ch. 21. 5.

Behold, *the fear of the Lord, that is Wisdom;
And to depart from evil is Understanding.

XXIX. ¹ Moreover Job † continued his parable, and said,

- ² Oh that I were *as in months past!
As in the days *when* God preserved me;
- ³ ^b When his || candle shined upon my head,
And *when* by his light I walked *through* darkness;
- ⁴ As I was in the days of my youth,
When ^c the secret of God *was* upon my tabernacle;
- ⁵ When the Almighty *was* yet with me,
When my children *were* about me;
- ⁶ When ^d I washed my steps with butter,
And ^e the rock poured † me out rivers of oil!
- ⁷ When I went out to the gate through the city,
When I prepared my seat in the street:
- ⁸ The young men saw me, and hid themselves:
And the aged arose, and stood up.
- ⁹ The princes refrained talking,
And ^f laid *their* hand on their mouth.

be separated from the fear of God, is no other than a part of that unsanctified knowledge, the desire of which led to the Fall of Man, and brought woe and death into the world.

— *the fear of the Lord, that is Wisdom*] The fear of the Lord, *Adonai*, the Maker and Governor of the whole Creation (see Ps. viii.), *that is wisdom*: not the glorification of secondary causes, which is not wisdom, but folly. This is the glorious climax of this magnificent description of true Wisdom,—a description which is fraught with salutary instruction at all times, especially in an age like the present, which is too prone to idolize knowledge as if it were wisdom, and to extol instruction as if it were education. We have been enabled by the great Creator to achieve triumphs of unprecedented magnificence over the material world, and therefore we are under strong temptations to exult in the results of physical science, and mechanical enterprise and skill, and to forget the claims of that higher Wisdom, which is the gift of God, and which consists in “the fear of God, and in departing from evil,” and which leads to the achievement of far nobler conquests, and to the attainment of far higher glory, and to the fruition of far greater felicity, than any thing that the “eye hath seen, or the ear heard, or than hath entered into the heart of man” to conceive (1 Cor. ii. 9). This highest wisdom is to be had only in CHRIST: “In Him are all treasures of wisdom” (Col. ii. 3). He is “the wisdom of God” (1 Cor. i. 30). God hides the mysteries of wisdom from the proud, who think themselves “wise and prudent” (Luke x. 21); and gives “the riches of the wisdom and knowledge of God” (Rom. xi. 33) to those who seek it humbly, as little children, in Christ (Matt. xi. 25. James i. 5). Cp. Ps. xxv. 8. 13. *S. Ambrose*, de Interpell. Job i. 9, says, “No one can know wisdom without God; for no one knoweth the Son but the Father, and no one knoweth the Father but the Son, and he to whomsoever the Son will reveal Him (Matt. xi. 27).” *S. Augustine*, Enchirid. de Fide, c. 1; and de Spiritu et Litera, c. 18.

JOB'S PAST LIFE.

CH. XXIX. 1. *Moreover Job continued his parable*] Probably Job had paused for a while to give his friends an opportunity of reply; but as they made no answer, he continued his speech. The same formula is introduced below, in the speeches of Elihu to Job himself, for a similar reason. See xxxiv. 1, “Furthermore Elihu answered;” xxxv. 1, “Elihu spake moreover;” xxxvi. 1, “Elihu also proceeded.”

The word *parable* here is an intimation, that Job was speaking of deep mysteries (*S. Gregory*).

3. *When his candle (or lamp) shined upon my head*] The

Easterns, when they sleep, have lamps hanging near their beds, and often over their heads (*Kitto*, p. 199. Cp. above, xviii. 5). Job speaks of his own prosperity as a time when God's lamp shed its genial lustre over his head.

4. *my youth*] Rather, *my ripeness*, or maturity, the harvest-time of my life, the season of fruit-gathering. See *Gesen.* 307; and so *Schultens* and *Delitzsch*. Cp. Eccles. xxxiii. 16. Job is thence led by a natural transition to speak of abundance of oil (v. 6).

— *the secret of God*] Literally, *the cushion*, in an Eastern divan; hence also the society, conference, and deliberation (*Gesen.* 580; *Kitto*, 201. Cp. Ps. lv. 15. Prov. iii. 32). The meaning is, when it seemed that God Himself vouchsafed in His love to be my guest, and to sit as a visitor in my tent. Does he not refer to the history of the Patriarch Abraham, “the friend of God,” entertaining the LORD in his tent? See above, on Gen. xviii. 1, 2. Cp. Ps. xxv. 14: “The secret of the Lord is with them that fear Him;” and see John xiv. 23. Rev. iii. 20.

5. *my children*] Literally, *my young men*.

6. *When I washed my steps with butter—oil*] When my path was easy and pleasant, without any roughness, and when all things, even the hard rocks about me, flowed with abundance. Cp. Deut. xxxii. 13. Ps. lxxi. 16; civ. 15. As the olive-trees in stony soils (*Virgil*, Georg. ii. 179—181). It might well be said that the rock flowed with oil.

May not there be a reference here to the miracle of the smitten rock in the wilderness, when the water gushed forth from it, and flowed in dry places? (Exod. xvii. 5. Ps. lxxviii. 15. 20.)

7. *When I went out to the gate*] Job, having described the comforts and joys of his home, in the bosom of his family (vv. 2—6), now proceeds to speak of the veneration with which he was regarded when he went forth from his doors into the city.

— *to the gate*] The place of assembly (Gen. xxiii. 18. Ruth iv. 1. Neh. viii. 1. 3. 16).

— *through the city*] Rather, *up to the city*. Job's city, as usual in the East, was on a hill.

It has been supposed by some (e.g. *Lee* and *Carey*), that the Hebrew word here rendered city (*kareth*) does not mean city, but bench (cp. Exod. xxvi. 15; xxxvi. 20. Ezek. xxvii. 6), i.e. the seat of the elders; but the received translation seems to be best, and is confirmed by such names of cities as *Carthago*, *Cirta*, &c., Heb. *Kartan* (Josh. xxi. 32. Cp. *Gesen.* 746).

— *the street*] The broad place, or square: cp. v. 4.

9. *laid their hand on their mouth*] Cp. xxi. 5. Prov. xxx. 32.

- 10 † The nobles held their peace,
And their ^s tongue cleaved to the roof of their mouth.
- 11 When the ear heard *me*, then it blessed me;
And when the eye saw *me*, it gave witness to me;
- 12 Because ^a I delivered the poor that cried,
And the fatherless, and *him that had none* to help him.
- 13 The blessing of him that was ready to perish came upon me:
And I caused the widow's heart to sing for joy.
- 14 ⁱ I put on righteousness, and it clothed me:
My judgment *was* as a robe and a diadem.
- 15 I was ^k eyes to the blind,
And feet *was* I to the lame.
- 16 I *was* a father to the poor:
And ^l the cause *which* I knew not I searched out.
- 17 And I brake ^m † the jaws of the wicked,
And † plucked the spoil out of his teeth.
- 18 Then I said, ⁿ I shall die in my nest,
And I shall multiply *my* days as the sand.
- 19 ^o My root *was* † spread out ^p by the waters,
And the dew lay all night upon my branch.
- 20 My glory *was* † fresh in me,
And ^q my bow *was* † renewed in my hand.
- 21 Unto me *men* gave ear, and waited,
And kept silence at my counsel.
- 22 After my words they spake not again;
And my speech dropped upon them.
- 23 And they waited for me as for the rain;
And they opened their mouth wide *as for* ^r the latter rain.
- 24 *If* I laughed on them, they believed *it* not;
And the light of my countenance they cast not down.

† Heb. the voice
of the nobles was
hid.
g Ps. 137. 6.

h Ps. 77. 12.
Prov. 21. 13. &
24. 11.

i Deut. 24. 13.
Ps. 152. 9.
Isa. 59. 17. &
61. 10.
Eph. 6. 14. & c.
1 Thess. 5. 8.
k Num. 10. 31.

l Prov. 29. 7.

m Ps. 58. 6.
Prov. 30. 14.
† Heb. the jaw-
teeth, or, the
grinders.
† Heb. cast.
n Ps. 30. 6.

o ch. 18. 16.
† Heb. opened.
p Ps. 1. 3.
Jer. 17. 8.
† Heb. new.

q Gen. 49. 24.
† Heb. changed.

r Zech. 10. 1.

14. *I put on righteousness, and it clothed me*] Rather, and it clothed itself with me. Righteousness was as a robe to me, and I was as a robe to it. I put it on, and it put me on; it identified itself with me. See above, note on Judg. vi. 34. *Gesen.*, under the word *labash*, p. 430, and *Delitzsch* here.
— *diadem*] Or *turban* (Heb. *tsanaph*, from *tsanaph*, to bind round: *Gesen.* 713).

On this verse, see the Sermon of *Bp. Sanderson*, ad Magistratum, preached at the Sessions at Grantham, 11th June, 1623, vol. ii. pp. 171—209, which is an excellent commentary upon it, and on the life of Job, as exemplary to persons in high station, especially to Magistrates, and other secular Rulers.

How different was Job's language concerning himself, when he was brought to repentance, and was penitent and self-abased! He no longer gloried in his own righteousness, but repented and abhorred himself in dust and ashes. See below, xlii. 3—6.

16. *the cause which I knew not*] Rather, the cause of one whom I knew not; even of those who were entire strangers to me, and were obscure and unknown persons; even their cause I searched out, and maintained it, if it were right.

18. *And I shall multiply my days as the sand*] This is the interpretation of *Targum*, *Syriac*, and *Arabic*, and is approved by *Gesen.* 265, under the word *chól*, and is not disapproved by *Fuerst*, p. 426; and so *Montanus*, *Pagnini*, *Munster*, *Junius*, *Tremellius*, *Schultens*, *Umbreit*, *Vaihinger*, *Hahn*, *Lee*, *Carey*, *Berkholz*. Cp. Gen. xxii. 17. Ps. cxxxix. 18.

The *Sept.* has *phœnix*, meaning the palm-tree (as in *Vulg.* Cp. Ps. xcii. 18; and above, on xiv. 9); thence some Hebrew Interpreters (*Talmud*, *Sanhedr.* p. 108. *S. Jarchi*, *Buxtorf*, *Lex Talmud.* p. 720) have broached the notion that the bird called the *phœnix* is here meant (on which see *Herod.* ii. 73. *Plin.*, N. H. x. 2. *Tacit.*, *Annal.* vi. 28. *Ovid*, *Metam.* xv. 391; 63

and among Christian Writers, *Clem. Rom.* c. 25; *Tertullian*, de Resur. § 13; *Apol.* v. 7. *S. Cyril*, Cat. xviii. *Epiphanius*, in Ancorat. § 84. *Wilkinson*, Egypt, Plate 30. *A. Lepsius*, Chronol. Egypt. p. 170).

This notion has been adopted by many modern Interpreters, *Rosenmüller*, *Hävernick* (Einleit. 335), *Ewald*, *Hirzel*, *Delitzsch*, and so *Davidson* (Intr. ii. 187. 232), who supposes that Job refers to the legend of the Phoenix, and who argues that this is a proof against the plenary inspiration of the Book in which Job's speech is recorded. But whatever may be thought of the opinion (which is very questionable) that Job refers to an Egyptian legend in this passage, the authority of the Book, in which his words are reported, is not affected thereby, any more than it is by the report of the speeches of the Tempter; or than the inspiration of St. Paul's Epistles is affected by his quotations from heathen Poets, Menander and Epimenides. See below, on 1 Cor. xv. 33. Titus i. 12; and on Acts xvii. 28. Jude 14.

On the whole, the translation of this passage in the Authorized Version appears to be the most satisfactory.

19. *was spread—lay*] Rather, in the future tense, *will spread*, and *will lodge*, and so the other verbs in v. 20.

— *by the waters*] Job probably refers to the palm-tree. Cp. xiv. 9.

23. *latter rain*] Which falls in March and April, just before the harvest. See Deut. xi. 14. James v. 7.

24. *If I laughed on them, they believed it not*] It was too good to be true (cp. ix. 16. So *Sept.*, *Vulg.*, *Arabic*, *Syriac*). Others render these words, *I smiled upon them* (when) *they had no confidence* (see iv. 18; xv. 15. 31; xxiv. 22; xxxix. 12), and the light of my countenance they were not able to let fall; I preserved a serene countenance in public debates and difficul-

25 I chose out their way, and sat chief,
And dwelt as a king in the army,
As one *that* comforteth the mourners.

† Heb. of fewer days than I.

XXX. 1 But now *they that are* † younger than I have me in derision,
Whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto *might* the strength of their hands *profit* me,
In whom old age was perished?

‡ Or, dark as the night.

† Heb. yesterday.

3 For want and famine *they were* ‖ solitary;
Fleeing into the wilderness † in former time desolate and waste.

4 Who cut up mallows by the bushes,
And juniper roots *for* their meat.

5 They were driven forth from among *men*,
(They cried after them as *after* a thief;)

† Heb. holes.

6 To dwell in the cliffs of the valleys,
In † caves of the earth, and in the rocks.

7 Among the bushes they brayed;
Under the nettles they were gathered together.

† Heb. men of no name.

8 *They were* children of fools,
Yea, children of † base men:
They were viler than the earth.

a ch. 17. 6.
Ps. 35. 15. &
69. 12.
Lam. 3. 14, 63.

9 * And now am I their song,
Yea, I am their byword.

† Heb. and withhold not spittle from my face.
b Num. 12. 14.
Deut. 25. 9.
1-a. 50. 6.
Matt. 26. 67. &
27. 30.

10 They abhor me, they flee far from me,
† And spare not ^b to spit in my face.

11 Because he ^c hath loosed my cord, and afflicted me,
They have also let loose the bridle before me.

c See ch. 12. 18.

ties, and thus I inspired hope in other men, when they were disposed to abandon all hope, and to sink into despair, and to make others despond also.

Perhaps the first member of the sentence may be understood interrogatively, If I *smiled upon them*, were they not confident? Did I not inspire them with confidence, even by a smile? And this confidence was permanent; for *they were not able to make the light of my countenance fall*. I retained my serenity unsullied and unruffled.

25. *And dwelt as a king*] I spread my tent like a royal pavilion, overtopping other tents grouped around me, like an Oriental Chieftain, surrounded by the troops of his tribe (Schultens).

JOB'S PRESENT CONDITION.

CH. XXX. 1. *the dogs*] Who were regarded as unclean. Cp. Deut. xxiii. 18. 1 Sam. xvii. 48; xxiv. 14.

2. *whereto might the strength of their hands profit me*] These worthless persons, not so profitable as sheep-dogs, what service could they render me,—they, in whom ripe age (Heb. *celach*, see Gesen. 399) *has perished*, being exhausted by their vices, even while they were young?

3. *solitary*] Lean, emaciated (Gesen. 178, under the word *galmud*).

— *Fleeing into the wilderness*] Rather, *gnawing the wilderness*, in their misery and starvation. Cp. v. 17, and Gesen. 656; and above, xxiv. 5; and Schultens and Deitsch here.

— *in former time desolate and waste*] Rather, *darkness* (Heb. *emesh*. Gesen. 62) *of the wilderness and waste*.

4. *mallows*] Purslain. The Hebrew *malluach*, from *malah*, salt, the Greek and Latin *halimus*, so called from its saline taste (Gesen. 476). This herb is still used as a pot-herb in the East (Dr. Thomson, L. and B., pp. 341 and 610).

— *juniper*] Broom: see above, on 1 Kings xix. 14, and Dr. Thomson (L. and B., p. 610), who supposes that the roots of the *retem*, which are too bitter for food, were used to kindle the fire in which the mallows were boiled, "as relish for their dry

bread." But it is more probable that they, of whom Job speaks, were reduced to feed upon it (so Sept., Vulg., Targum, Delitzsch).

6. *in the cliffs of the valleys*] Lit. *in the horror of the glens* (Gesen. 654).

7. *they brayed*] Like wild asses when hungry. Cp. vi. 5, where the same word, *nahak* (*neigh*), is used; and see the description of the destitute poor compared to wild asses in xxiv. 5; and the words here, *they were gathered together*, confirms this interpretation. See on xxiv. 5.

8. *viler than the earth*] Rather, *driven forth with scourging from the land*] (Schultens, Gesen. 549, under the word *nacah*.) Cp. the strong phrase in Lev. xviii. 25; and see Ps. xxxv. 15.

9. *am I their song—byword*] Cp. xvii. 6. Ps. lxxix. 12.

10. *to spit*] Here is another point of resemblance between Job and the suffering Messiah (Isa. l. 6. Matt. xxvi. 67; xxvii. 30. Mark xiv. 65; xv. 19. Luke xviii. 32).

11. *Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me*] Or, *for he* (the scoffer) *hath loosed my cord* (Heb. *yether*, something hanging over, rendered excellency in iv. 21, remnant in xxii. 20, string or cord in Judg. xvi. 7, 8, 9, and bowstring in Ps. xi. 2). The phrase is supposed by some to mean, *he hath loosed the bridle of respect* which I imposed upon him (see Gesen. 387), or *my girdle* (Fuerst, 626), or that which binds soul and body together (Delitzsch); or, he hath loosed his bowstring upon me (Ewald, Hahn, and others), and humbled me.

The next words have been rendered by some, *he hath hung a bridle over my face*. The word rendered *bridle*, is *resen* (see xli. 13. Ps. xxxii. 9. Isa. xxx. 28), and the phrase is rendered by Gesen. 772, and others, *he hath cast off the bridle before my face*; he uses unbridled licence before me, and so Fuerst, 1304, and so Hirzel, Olshausen, and others.

Perhaps, however, the sense may rather be as follows: *Because He* (God), "Who poureth contempt upon princes" (see above, xii. 18. 21), *hath loosed my cord* (probably, in the same sense as the words by which the humiliation of Kings is described in xii. 18); therefore they (the scoffers) have *loosed their*

- 12 Upon my right hand rise the youth ;
They push away my feet,
And ^d they raise up against me the ways of their destruction.
- 13 They mar my path,
They set forward my calamity,
They have no helper.
- 14 They came upon me as a wide breaking in of waters
In the desolation they rolled themselves upon me.
- 15 Terrors are turned upon me :
They pursue † my soul as the wind :
And my welfare passeth away as a cloud.
- 16 * And now my soul is poured out upon me ;
The days of affliction have taken hold upon me.
- 17 My bones are pierced in me in the night season :
And my sinews take no rest.
- 18 By the great force of my disease is my garment changed
It bindeth me about as the collar of my coat.
- 19 He hath cast me into the mire,
And I am become like dust and ashes.
- 20 I cry unto thee, and thou dost not hear me
I stand up, and thou regardest me not.
- 21 Thou art † become cruel to me :
With † thy strong hand thou opposest thyself against me.
- 22 Thou liftest me up to the wind ;
Thou causest me to ride upon it, and dissolvest my || substance.
- 23 For I know that thou wilt bring me to death,
And to the house ' appointed for all living.
- 24 Howbeit he will not stretch out his hand to the † grave,
Though they cry in his destruction.

d ch. 19. 12.

† Heb. my principal one.

e Ps. 42. 4.

† Heb. turned to be cruel.
† Heb. the strength of thy hand.

|| Or, wisdom.

f Heb. 9. 27.

† Heb. Asep.

bridle of respect for me, and speak contumelious words with an unbridled mouth against me.

12. *the youth*] Heb. *pirchach*, a contemptuous term; literally, the offspring of cattle (*Gesen.* 689), "the brats."

— *they raise up against me the ways*] As if they would besiege me. See xix. 12.

13. *They mar my path*] They not only *raise up ways*, by which to attack me, and to break through my walls, as if I were a besieged city, but they *destroy my roads*, by which I have egress and regress. Cp. xvi. 14, "breach upon breach." The metaphor is a military one.

— *They set forward my calamity*] They build up for my ruin.

— *They have no helper*] An Arabic proverb for the vilest persons (*Schultens*). Even the helpless are able to oppress me; such is my helplessness.

14. *of waters*] These words, not in the original, would be better omitted. Job continues his comparison of himself to a battered fortress. See v. 12; and xvi. 14.

— *In the desolation*] Rather, *with a crash*, or a crushing storm: see *Gesen.* 707.

15. *my soul*] *My honour*, my former noble condition (*Gesen.* 535). Cp. Ps. vii. 5, "Lay mine honour in the dust."

16. *my soul*] The receptacle of my affections is *poured out*, like a vessel, in tears. Cp. Lam. ii. 11. 19, and on Ps. xxii. 20.

17. *My bones are pierced*] Or it may be rendered *the night* (which never sleeps, but which is the season of sleep to others) *pierces my bones*. Cp. iii. 3. *Delitzsch*. The season of repose is to me a source of anguish. This rendering seems to be confirmed by what follows.

— *my sinews*] Rather, the pains that *gnaw me* (*Schultens*, *Hirzel*, *Delitzsch*, *Gesen.* 656).

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18. *is my garment changed*] Not only is my body marred and disfigured, but the very dress, which enfolded me, has altered its form, and is disfigured. The mantle, which once flowed gracefully in large folds about me, with the free motion of my limbs, now hangs over me, and binds close my palsied frame, as if I were a living skeleton. As to the verb here used, *chaphas* in *hith-pael*, to *disguise oneself*, see 1 Sam. xxviii. 8. 1 Kings xx. 38; xxii. 30. *Gesen.* 297.

— *the collar*] Literally, *the mouth* of the vest, which fitted close to the neck. My whole robe *collars* me around. Cp. Ps. cxxxiii. 2.

20. *thou regardest me not*] Or, *thou soowlest at me* in rage. Cp. xvi. 9 (*Hirzel*, *Delitzsch*). The word "not" is not in the original. The verb here used is the *hith-polel* of *bin*, to *consider*. Perhaps it may rather mean, Thou lookest with unconcern on my pains; they are only a spectacle to gaze at, not an object of pity, to help. Cp. xxxi. 1; and Ps. xxxv. 17, "How long wilt Thou look upon this?"

21. *Thou art become cruel to me*] Such language as this in the mouth of Job provoked the just censure of Elihu (xxxiii. 10).

22. *Thou liftest me up to the wind*] As a "ludibrium ventis" (*Horat.*), an *αἰσχροπαιγνία*. See *Blomfield*, on *Æschyl.* *Prom. Vinct.* 168.

— *and dissolvest my substances*] Or rather (according to the *cethib*), *thou destroyest me with a storm*, with the furious roar of the tempest (Heb. *tashuah*). Compare the use of the word in the plural (*tashuoth*), below, xxxvi. 29; xxxix. 7; and Isa. xxii. 2; and see *Ewald*, *Hirzel*, *Delitzsch*.

24. *Howbeit he will not stretch out his hand to the grave, though they cry in his destruction*] On this difficult verse (of which there are no less than eighteen different interpretations

K

g Ps. 35. 13, 14.
Rom. 12. 15.
† Heb. for him
that was hard of
day?
h Jer. 8. 15.

25 ^s Did not I weep † for him that was in trouble?

Was not my soul grieved for the poor?

26 ^a When I looked for good, then evil came unto me:
And when I waited for light, there came darkness.

27 My bowels boiled, and rested not:
The days of affliction prevented me.

i Ps. 38. 6. &
43. 9. & 43. 2.

28 ⁱ I went mourning without the sun:
I stood up, and I cried in the congregation.

k Ps. 102. 6.
Micah 1. 8.
l Or, ostriches.

29 ^k I am a brother to dragons,
And a companion to || owls.

m Ps. 119. 83.
Lam. 4. 8. &
5. 10.
n Ps. 102. 3.

30 ⁱ My skin is black upon me,
And ^m my bones are burned with heat.

31 My harp also is turned to mourning,
And my organ into the voice of them that weep.

a Matt. 5. 28.

XXXI. ¹ I made a covenant with mine ^a eyes;
Why then should I think upon a maid?

recounted by *Schultens*) it may be best to refer for a commentary to the saddest of all the Psalms, the eighty-eighth, which seems to be grounded on the words of Job in this and other places. See Ps. lxxxviii. 10—13: "Wilt Thou show wonders to the dead? Shall the dead arise and praise Thee? Shall Thy loving-kindness be declared in the grave, or Thy faithfulness in destruction? Shall Thy wonders be known in the dark, and Thy righteousness in the land of forgetfulness? But unto Thee have I cried, O Lord." The sense seems to be, *But only will He (God) not stretch out His hand (to help: see Prov. xxxi. 20. Hab. iii. 10) upon me, who am like a desolation, or a ruin? Will he not have pity on such as I am, and am about to be? (literally, a heap: see the words in Ps. lxxxix. 1. Jer. xxvi. 18. Micah i. 6; iii. 12; and Fuerst, 1039.) And will not crying (see Isa. xxii. 5. Gesen. 811) therefore (reach Him) in His destruction of me? See the word pid, here used, in xxxi. 29; and Prov. xxiv. 22. Cp. the Arabic and Syriac Version here. As to the use of the words la-hen, here rendered therefore, see Ruth i. 13. Dan. ii. 6; iv. 24.*

This interpretation seems to be confirmed by what follows: "Did not I weep for him that was in trouble?" Will not, therefore, somewhat of the same compassion be showed to me by the Almighty now, when I am reduced to desolation?

27. *boiled*] Or rather, *boil*: he is describing his present anguish.

28. *I went mourning*] I go in blackness (cp. viii. 11; xvi. 15); rather, in mourning, or in consequence of my disease.

29. *dragons*] Probably *jackals*, Heb. *tannim*, the plural of *tan*. See Gesen. 868. See Ps. xlv. 19. Isa. xiii. 22; xxxiv. 13; xliii. 20. Jer. ix. 11; x. 22; xlix. 33. Lam. iv. 3, all which places relate to the desolate waste which the *tannim* frequent. In Micah i. 8, is a reference to their wailing.

The singular *tannim* (plural *tanninim*) is not to be confounded with this word. That word is rendered *serpent* in our Version, in Exod. vii. 9, a *dragon*, in Deut. xxxii. 33. Neh. ii. 13, and in other places a *whale*, in Gen. i. 21; above, in vii. 12: see Gesen. 869.

Shakespeare, who owes so much of his imagery to the Bible, has adopted this comparison (according to our Version) in *Coriolanus* (Act iv. Sc. i.):—

"My mother, you wot well,
My hazards still have been your solace; and
Believe't not lightly (*though I go alone*
Like to a lonely dragon, that his fen
Makes fear'd, and talk'd of more than seen) your son
Will, or exceed the common, or be caught
With cautelous baits and practice."

— *owls*] Literally, to the daughters of the *eho-ostrich*, Heb. *yaanah*, which occurs in Lev. xi. 16. Deut. xiv. 15. Isa. xiii. 21; xxxiv. 13; xliii. 20. Jer. l. 39. Micah i. 8, where the lamentable wail of the bird is described. In all these places it is rendered *owl* in our Version; but it ought to be translated *ostrich*: see Gesen. 356. The doleful cries

of the ostrich moaning, as if "in the greatest agonies," are described by *Shaw* (ii. 384), and other travellers: cp. *Carey*, 343. The other name of the ostriches, *renanim* (below, xxxix. 13), from *ranan*, and *ranah*, to wail, to screech, points to the same thing. See *Fuerst*, 585. *Gesen.* 771. Cp. *Bochart*, Hieron. ii. 227; B. D. ii. 649.

30. *upon me*] Or, *from me*: it peels off from me in black flakes.

— *heat*] Drought.

31. *my organ*] My pipe is changed to a dirge.

JOB'S PROTESTATION OF HIS INTEGRITY IN THE DISCHARGE OF DUTIES TO GOD AND MAN.

CH. XXXI.] It is to be remembered, that Job's protestation of his integrity was not a spontaneous act, but was extorted from him by the aspersions of his friends. It may be compared with St. Paul's vindication of himself from the calumnies of his enemies. See 2 Cor. xi., xii.

In this interesting view of moral duties, as practised in patriarchal times, by this holy servant of God, even the *thoughts* and *desires* of the heart are not unnoticed. See v. 1.

But in examining Job's invoice of his own virtues, we may note the *absence* of that grace, which a contemplation of a man's own virtues may sometimes check, and which, as yet, was deficient in Job, and which God graciously supplied to him, by means of his afflictions—namely, the *grace of humility*, and the *grace of ascribing all good works to God's grace*.

Here is the difference between Job and St. Paul. The Apostle says, "I laboured more abundantly than they all, yet not I, but the *grace of God which was with me*" (1 Cor. xv. 10. Cp. 2 Cor. iii. 5. Phil. ii. 13). St. Paul ascribes all his virtues to God. "He that glorieth, let him glory in the Lord" (2 Cor. x. 17, 18; xii. 11).

Job had not as yet been brought to this point. "In recte factis" (says *Augustine*) "cavenda est superbia." Job needed this caution; and it was God's merciful purpose to wean him from all spiritual pride and egotistical vain-glory and self-reliance, and to give him the grace of humility, and trust in God alone, by means of his afflictions. Observe the very pertinent remark of Elihu to Job (below, xxxiii. 17. 19), "God chastens man with pain, in order that he may hide *pride* from him."

This was done effectually for Job. He was brought by the salutary discipline of affliction, and by the expostulations of Elihu and of the Almighty Himself, to renounce all self-complacency, and to say, "I abhor myself, and repent in dust and ashes" (xlii. 6).

1. *I made a covenant with mine eyes*] A covenant which they should not transgress by roving concupiscence.

— *Why then should I think upon*] Why should I look upon? (Matt. v. 28.) Job was not an Israelite, but a Gentile, and yet he knew that fornication was a sin, and shunned and detested it, as contrary to God's primeval legislation; and his words here are a protest against the licentiousness of heathen nations in this

- 2 For what ^b portion of God is there from above?
And *what* inheritance of the Almighty from on high?
- 3 Is not destruction to the wicked?
And a strange *punishment* to the workers of iniquity?
- 4 Doth not he see my ways,
And count all my steps?
- 5 If I have walked with vanity,
Or if my foot hath hastened to deceit;
- 6 † Let me be weighed in an even balance,
That God may know mine integrity.
- 7 If my step hath turned out of the way,
And ^d mine heart walked after mine eyes,
And if any blot hath cleaved to mine hands;
- 8 Then ^e let me sow, and let another eat;
Yea, let my offspring be rooted out.
- 9 If mine heart have been deceived by a woman,
Or if I have laid wait at my neighbour's door;
- 10 Then let my wife grind unto ^f another,
And let others bow down upon her.
- 11 For this is an heinous crime;
Yea, ^g it is an iniquity *to be punished by* the judges.
- 12 For it is a fire *that* consumeth to destruction,
And would root out all mine increase.
- 13 If I did despise the cause of my manservant or of my maidservant,
When they contended with me;
- 14 What then shall I do when ^h God riseth up?
And when he visiteth, what shall I answer him?
- 15 Did not he that made me in the womb make him?
And || did not one fashion us in the womb?
- 16 If I have withheld the poor from *their* desire,
Or have caused the eyes of the widow to fail;
- 17 Or have eaten my morsel myself alone,
And the fatherless hath not eaten thereof;

b ch. 20. 29. &
27. 13.

c Chron. 16. 9.
ch. 34. 21.
Prov. 5. 21. &
5. 3.
Jer. 32. 19.

† Heb. *Let him
weigh me in
balances of
justice.*

d See Num. 15.
39.
Eccles. 11. 9.
Ezek. 6. 9.
Matt. 5. 29.
e Lev. 26. 16.
Deut. 28. 30, 38.
&c.

f 2 Sam. 12. 11.
Jer. 8. 10.

g Gen. 38. 24.
Lev. 20. 10.
Deut. 22. 22.
See ver. 28.

h Ps. 44. 21.

i ch. 34. 19.
Prov. 14. 31. &
22. 2.
Mal. 2. 10.
|| Or, *did he not
fashion us in one
womb?*

particular (see below, on Acts xv. 20), and still more against the lax notions and practices of some who live under the Gospel.

2. *what portion*] To the sinner (v. 3).

3. *a strange punishment*] See *Gesen.* 551, under the word *necer*.

5. *If I have walked with vanity*] Observe the very frequent repetition of the personal pronoun *I*, and the possessive pronoun *my*, in this chapter. There is too much egotism in it, and we desiderate an ascription of glory to God for His grace.

6. *Let me be weighed*] Let him weigh me.

— *That God may know*] Rather, *and God would know*; the “*that*” ought to be omitted.

7. *any blot*] Or blemish. Heb. *meûm*, or *mum*. Cp. Dan. i. 4 (*Gesen.* 444). Gr. *μᾶνος*. Here again is too much self-reliance. Who can say, “I am clean without transgression?” Therefore Elihu rightly excepts against this self-complacent assumption (xxxiii. 9).

— *to mine hands*] *To my palms.*

8. *my offspring*] The produce of my land. Isa. xxxiv. 1; xlii. 5.

9. *a woman*] Particularly a married woman. Heb. *ish-shah*. “Fornicationis immunem se dixerat esse, nunc adulterii crimen a se amovet.”

10. *let my wife grind*] As a bondservant (Exod. xi. 5. Isa. xlvii. 2. Matt. xxiv. 41).

11. *this*] i. e. adultery.

— *the judges*] Heb. *pelilim*, from *palal*, to roll, to make level (*Gesen.* 676). See Exod. xxi. 22. Deut. xxxii. 31, the only other places where the word occurs.

12. *a fire*] An internal fire (cp. Rom. i. 27), and punished with fire (Gen. xxxviii. 24, and cp. on Rev. xvii. 16).

13. *If I did despise the cause of my manservant*] This recognition of the rights of servants, and of their common origin from the same Father as their masters (v. 15), is an evidence that Slavery is a contravention of that primitive jurisprudence which regulated human society in the age and country of Job, and was a part of the deposit of Divine tradition to man. The Levitical Law endeavoured to repair the breaches that had been made by the heathen world in that primitive code (see above, on Exod. xxi.), and Christianity did more than restore it to its original purity. See below, *Introduction* to St. Paul's Epistle to Philemon.

14. *when God riseth up*] To judgment.

15. *did not one fashion us*] Cp. Mal. ii. 10, and Eph. vi. 9. Col. iv. 1. 9, where Onesimus the slave is called “a faithful and beloved brother, who is one of you,” and Philemon 16.

The “one” refers here to God, the sole and universal Creator.

17. *my morsel*] Even though it were small (Heb. *path*, a bit. *Gesen.* 696), yet I divided it.

- 18 (For from my youth he was brought up with me, as *with* a father,
And I have guided || her from my mother's womb;)
- 19 If I have seen any perish for want of clothing,
Or any poor without covering;
- 20 If his loins have not ^k blessed me,
And *if* he were *not* warmed with the fleece of my sheep;
- 21 If I have lifted up my hand ^l against the fatherless,
When I saw my help in the gate:
- 22 Then let mine arm fall from my shoulder blade,
And mine arm be broken from || the bone.
- 23 For ^m destruction from God was a terror to me,
And by reason of his highness I could not endure.
- 24 ⁿ If I have made gold my hope,
Or have said to the fine gold, *Thou art* my confidence;
- 25 ^o If I rejoiced because my wealth *was* great,
And because mine hand had [†] gotten much;
- 26 ^p If I beheld [†] the sun when it shined,
Or the moon walking [†] in brightness;
- 27 And my heart hath been secretly enticed,
Or [†] my mouth hath kissed my hand:
- 28 This also *were* ^q an iniquity to be punished by the judge:
For I should have denied the God *that is* above.
- 29 ^r If I rejoiced at the destruction of him that hated me,
Or lifted up myself when evil found him:
- 30 ^s Neither have I suffered [†] my mouth to sin
By wishing a curse to his soul.
- 31 If the men of my tabernacle said not,
Oh that we had of his flesh! we cannot be satisfied.
- 32 ^t The stranger did not lodge in the street:
But I opened my doors || to the traveller.
- 33 If I covered my transgressions || ^u as Adam.

18. *For*] Nay, rather.

21. *When I saw my help*] When I saw that by my power I could oppress him in his cause *in the gate*, the seat of justice (xxix. 7).

22. *mine arm*] Let my shoulder-bone fall from the blade, and let my arm be fractured from the bone (lit. from the *reed*), i. e. so as to be no longer a bone (*Schultens*), or from the higher bone of the arm, the *canna* (*Gesen.* 735). If I have *lifted up my hand* in acts of oppression and violence, let that sinning member of my body utterly perish!

23. *For destruction from God*] I was deterred from such sins by fear of God, not of human judges (v. 11).

24. *fine gold*] Properly *hidden*, laid up as a treasure (xxviii. 16. 19. Ps. xlv. 9. Prov. xxv. 12. Cant. v. 11. Isa. xiii. 12. Lam. iv. 1. Dan. x. 5. *Gesen.* 420). Job here replies to the charge made against him by Eliphaz (xxii. 24).

25. *much*] Heb. *cabir*; from *cabar*, to bind together (*Gesen.* 393).

26. *the sun*] Literally, *the light*. Cp. xxxvii. 21. Hab. iii. 4. Here is an evidence of the antiquity of this book. Job does not speak of idolatry, properly so called, but of the worship of the Sun and Moon, the *Zabian* form of adoration, the earliest defection from true worship. Cp. Deut. iv. 19. *F. C. Cook*, B. D. 1098; and *Delitzsch* here.

27. *my mouth hath kissed my hand*] In adoration. See the margin here; and cp. above, on 1 Kings xix. 18; and *Plin.* xxviii. 2. 5, "Inter adorandum dexteram ad oculum referimus;" and *Tacit.*, Hist. iii. 24, "Orientem solem (ita in Syria mos est) salutavere." Cp. *Lucian*, de Saltatione, 17.

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28. *an iniquity to be punished by the judge*] In Job's age and country false worship was restrained by the civil magistrate.

— *I should have denied the God*] In Job's estimate, the worshipping of any creature was a denial of the Creator. May not some Christians see a warning here to themselves?

30. *Neither have I suffered*] Nay, rather I have not suffered.

31. *If the men of my tabernacle*] If the men of my tent did not say, "Who can show any one who has not been filled with his flesh?" i. e. with the meat of his table. Such was Job's liberality, there was no one who had not tasted of it.

How much more applicable is all this to Job's Divine Antitype, Jesus Christ, Who feeds all in His tabernacle, the Church Universal, with the bread of life, and with the spiritual food of His own flesh! (*Chrysostom.*)

32. *to the traveller*] Literally, *to the road*: cp. vi. 18. So Christ opens the doors of His Church (the spiritual *παροικία*: see on Luke x. 34) to all people, and invites all to come and lodge there.

33. *as Adam*] Job had therefore heard of the fall, and refers to it. See Gen. iii. 8. 12. So *Targum*, and so *Schultens*, *Rosenmüller*, *Wurtz*, *Hofmann*; and *Professor Lee* says, "These words contain a manifest allusion to Adam's endeavour to hide himself from the Almighty;" and so the words are understood by *Carey*, *Cook*, *Delitzsch*, *Pusey* on Hosea (vi. 7), where is a similar reference to Adam.

The other interpretation, *as man*, is strained and un-

By hiding mine iniquity in my bosom :

- ³⁴ Did I fear a great *multitude,
Or did the contempt of families terrify me,
That I kept silence, *and* went not out of the door ?

x Exod. 23. 2.

- ³⁵ ' Oh that one would hear me !

y ch. 35. 6.

|| Behold, my desire is, * *that* the Almighty would answer me,
And *that* mine adversary had written a book.

|| Or, behold my sign is that the Almighty will answer me.
x ch. 13. 22.

- ³⁶ Surely I would take it upon my shoulder,
And bind it as a crown to me.

- ³⁷ I would declare unto him the number of my steps ;
As a prince would I go near unto him.

- ³⁸ If my land cry against me,
Or that the furrows likewise thereof † complain ;

† Heb. weep.

- ³⁹ If * I have eaten † the fruits thereof without money,
Or † have † caused the owners thereof to lose their life :

a James 5. 4.
† Heb. the strength thereof.
b 1 Kings 21. 19.
† Heb. caused the soul of the owners thereof to expire, or, breathe out.
c Gen. 3. 18.
|| Or, noisome weeds.

- ⁴⁰ Let * thistles grow instead of wheat, and || cockle instead of barley.

The words of Job are ended.

natural. Job would not have spoken of himself as a solitary exception from the whole family of mankind.

We have probably another reference to the history of Adam : above, xxviii. 28.

³⁴ *Did I fear*] Or, *because I feared* (Rosenm., Ewald, Hirzel, Delitzsch). Job is giving the reason which might have induced him to cover his transgression like Adam. He had said first, that no one could convict him of *open sin* (vv. 7—32); and he adds, that he was not guilty of *secret iniquity*, and that he had not disguised his transgression, because he feared the censure of a *great multitude*, and the contempt of families, causing him to hide his evil doings in the darkness of his own secret chamber.

³⁵ *Behold, my desire is*] Rather, *behold, here my signature!* Heb. *taw*, my mark, from *tavah*, to sign. See on 1 Sam. xxi. 14; and Ezek. ix. 4. Cp. below, on Rev. vii. 1; and *Gesen.* 857, who says that it signifies literally "a cruciform mark," the letter *taw* (Heb. *taw*) having that shape in the Phœnician alphabet (Hirzel, 195; Delitzsch, 391). Job refers to the procedure in ancient courts of justice, where the accused party appended his mark to the legal instruments in the cause, and he means that he would gladly affix his signature to articles of impeachment laid against him, in token of his desire to debate the question of his own integrity : cp. ix. 2.

— *that the Almighty would answer me*] Or rather, *let the Almighty answer me, and let my adversary write a book*, i. e. a bill of indictment against me : cp. xiii. 22.

Job, with too much confidence (as he himself afterwards confessed, xl. 4, 5; xlii. 3, 6), challenges God to bring an impeachment against him, in full persuasion that he must be acquitted after a trial.

Such language as this is only befitting the Divine Sufferer, — the Antitype of Job, — Who says, "I know that I shall not be ashamed. He is near that justifieth Me; who will contend with Me? let us stand together : who is mine *Adversary*? let him come near to Me." See Isa. l. 5—11, where it is added, they who "compass themselves with sparks" of their own righteousness, will "lie down in sorrow."

³⁶ *I would take it upon my shoulder*] I would display it on my shoulder, as a visible badge of honour. Cp. Isa. ix. 6; xxii. 22. So far from shrinking, as Adam did, with consciousness of guilt, from the questioning of God, and hiding myself from His presence, as he did among the trees of the garden (Gen. iii. 8), I desire to come before Him, and to answer all charges against me.

— *bind it*] As an ornament. See Prov. iii. 3; vi. 21; vii. 3.

³⁷ *As a prince*] Not as a culprit.

^{38, 39} *If my land*] If I have gained my estate by violence (as his friends had intimated, xx. 19), and have caused the souls of the owners thereof to burn with sorrow and anger against me. Cp. Judg. xvi. 16.

It has been alleged by some, that the verses 38—40 have either been transposed from their proper place, after v. 8, or after v. 25, or after v. 34. But the MSS. and Ancient Versions are all in favour of their present position; and it seems to be unreasonable to fetter the freedom of ancient oratory and poetry by the rigid rules of later criticism.

There is a somewhat similar retrogression in St. Paul's noble apology in 2 Cor. xi. 32. The Apostle seems to have come to a close in v. 31, but a new thought strikes him, and, on the spur of the moment, he mentions an additional incident which might, according to modern notions, have found its place in the course of his previous historical recital, rather than after his impassioned peroration.

So it is with Job here. It is not at all probable that a transcriber would have introduced such a recapitulation as this.

⁴⁰ *thistles*] Heb. *choach*, 2 Kings xiv. 9; below, xli. 2, where it is rendered *thorn*; and so Prov. xxvi. 9. Cant. ii. 2. Hos. ix. 6. *Gesen.* 264. 271. Cp. 2 Chron. xxv. 18.

— *cockle*] Heb. *baeshah*, from *baash*, to be fetid (*Gesen.* 101); as to the sense, cp. *Virg.* (Ecl. v. 36),—

"Grandia sæpe quibus mandavimus hordea sulcis,
Infelix lolium et steriles nascuntur avenæ.
Pro molli viola, pro purpureo narcisso,
Carduus et spinis surgit paliurus acutia."

— *The words of Job are ended*] Compare Ps. lxxii. 20, "The prayers of David, the son of Jesse, are ended;" and Hab. iii. 19.

This quiet pensive conclusion, which is (so to speak) "*extra metrum*," appears to intimate, that however vehement Job's utterances may have been in some parts of his discourse to his friends, he is now calm; and that in a sedate and collected attitude, subsiding from impassionate poetry into tranquil prose, he awaits what may follow. It is his "*dixi*," at the close of the peroration of his cause.

The storm of passion is now hushed, for the friends of Job who stirred it up are forced to silence. A quiet sadness takes the place of defiance, and of excited murmurs against God. Job is now in the mood to accept the solution which may be offered to him, for in himself he cannot find it; nor can man attain to the essence of truth, unless it be given him from heaven. Every where there presses itself on our notice a presentiment that we are on the threshold of an explanation. We feel the soft breath of that grace which prepares the soul for the instruction to be communicated through Elihu. At the close of this chapter it is said, "*The words of Job have an end*." The intimation is thus given that a new section commences. Job was able to act a dignified part towards the friends; and having silenced them, he now remains alone on the field of conflict; and these words are intended to mark the boundary line between him, on the one side, and Elihu, God's servant, and God Himself, on the

† Heb. from
answering.
a. ch. 35. 9.

XXXII. ¹ So these three men ceased † to answer Job, because he was ^a righteous in his own eyes.

other. Job's time for speaking now ceases; the season for silence has begun. Henceforward he never opens his lips, except to express his readiness to keep silence, and to lay his hand upon his mouth (*Hengstenberg*).

THE SPEECH OF ELIHU.

[CH. XXXII.] It has been alleged by some modern critics (*Eichhorn, Stuhlmann, Bernstein, De Wette, Knobel, Ewald, Meier, Bleek, Hupfeld, Hirsch, Davidson, Delitzsch*, and others) that the following discourse of Elihu is an interpolation. This assertion is urged on such grounds as the following, viz. :—

- (1) That this discourse breaks the connexion between Job's speech and the answer of Jehovah (xxxviii.).
- (2) That it renders that answer superfluous.
- (3) That Elihu is not mentioned in the prologue or epilogue of the book.
- (4) That the style is different from that of the other speeches. Dialectic peculiarities are visible in xxxii. 3. 6. 8; xxxiii. 6. 9. 10. 16. 18. 19. 25. 28. 30; xxxiv. 8. 12. 13. 19. 25. 35. 37; xxxvi. 2. 19. 22. 31: see *Hirsch*, p. 199.
- (5) That in this speech alone is Job addressed by name (xxxiii. 1. 31; xxxvii. 14).

To this it may be replied,—

That the speech of JEHOVAH to Job comes in with greater effect after that of Elihu (cp. below, on xxxviii. 1), and takes up the subject at the point where Elihu leaves it. The ALMIGHTY does not condescend to argue with Man in His own person; but in His goodness He commands other men, such as Prophets and Apostles, His Ministers and Ambassadors in the Church, to reason with their fellow-men. Cp. Micah vi. 2. Isa. xli. 21. Rom. vi. 19. 2 Cor. v. 15. Gal. iii. 15.

Such was the mission of Elihu. He was a man speaking with man (see xxxiii. 6, 7), and using arguments suggested by human reason and experience. Elihu was a type of Ministers and Ambassadors in God's Church, and he foreshadowed the work of Jesus Christ, the Son of God, the Great Prophet Who should come into the world, the great Apostle of our profession (Heb. iii. 1). Who vouchsafed to take our nature, and to converse as Man with men.

Elihu's speech did not supersede that of Jehovah. No; it imparted additional grandeur and sublimity to it by way of contrast. Man may argue with men, as Elihu did with Job. "But who art thou, O man, that repliest against God?" (Rom. ix. 20.) God gives to no man an account of His doings; He absorbs every thing in an appeal to His own Divine attributes of Wisdom and Power: and Elihu's speech derives authority from the discourse of Jehovah, which followed it and sanctioned it.

Elihu is not mentioned in the prologue to this book, because he comes in, as it were, accidentally, and not designedly. He had stood by, as a hearer of the dialogue between Job and his friends; and his wish had been to remain silent, and to see the controversy settled by means of their interlocation. But this desire was not granted. Job's friends were reduced to silence. But Job himself still remained to be answered; and Elihu stepped forward to answer him. Elihu's speech was a consequence of the failure of those who had put themselves forward to confute Job. Nor is Elihu mentioned in the epilogue. But the continuation of Elihu's discourse by Jehovah Himself, Who commands the three other friends (xlii. 7, 8), but not Elihu, to resort to Job as their intercessor, is tantamount to an approval of Elihu.

The style of Elihu's speech is different from that of the other speeches. It has a more Aramaic character. This is attributable to his Syrian origin (see xxxii. 2); and these dialectic differences have their value as evidences of the historic reality of the *dramatis personæ* in the book. He addresses Job by name, and thus his kindness is contrasted with the coldness of the three friends, who did not vouchsafe to salute their former friend with his own familiar appellation. And there is some reason for supposing that Elihu regarded Job with the filial reverence due to a father, and addressed him as such. See below, on xxxiv. 36. Jehovah uses twice the term "My servant Job" (xlii. 7, 8). Besides, Elihu must needs distinguish Job from his friends, and that appellation was reasonable on this account.

It is well said by *Schultens*, that Job, having silenced his friends, seemed to have gained his cause, and was in danger

of being elated by his victory. He appeared to be about to quit the field, having conquered his adversaries; and if he had been permitted to do this, he would have left an impression on the mind of the reader, that he was perfectly right in asserting his own unblemished righteousness, and even in calling God to account, and in regarding Him as his enemy, because He had afflicted him.

Elihu undertakes to reprove and correct Job in these two respects (see xxxiii. 8—12), and to show to Job the salutary uses of affliction (see xxxiii. 7—22), and even to lift up his eyes to Christ Himself, the Mediator between God and man, and the Ransom provided by God for all those who are brought by affliction to renounce all self-reliance and self-complacency, and to feel a deep consciousness of their sins, and to confess their sinfulness to God, with penitential self-abasement, and with earnest yearnings for pardon at God's hands, and who are thus delivered from darkness and death, and are restored to light and joy in God. See xxxiii. 23—30.

If Job had been permitted to retire without correction, in these respects, the readers of this Book would have been left in hopeless perplexity, and would have lost those priceless spiritual benefits which the Book of Job affords; and Job himself (who, though he had vanquished his friends, does not offer to make any rejoinder to Elihu) would have forfeited the great blessings consequent on his salutary confession of his utter unworthiness before God (xl. 4; xlii. 6), to which Elihu's speech, followed by Jehovah's interrogations, had disposed him. There was, therefore, a worthy crisis for the intervention of Elihu; and the Book would be incomplete without it. It forms an integral part of the Book, as it is found in all the ancient MSS. and Versions; and it was received by the Hebrew Church, to which were committed the oracles of God (Rom. iii. 2), and by Jesus Christ Himself, and by His Universal Church. In recent times, its genuineness has been defended by *Stäudlin, Bertheau, Jahn, Rosenmüller, Umbreit, Stöckel, Vaihinger, Gleiss, Wette, Hahn, Schlottmann*, and particularly by *Hengstenberg* (Lecture on Job, pp. 329—337, English translation), and by *Häerneck* (Einleit. iii. 369—378), *Keil* (Einleit. 368), and the *Rev. Canon Cook* (B. D. 1089—1093). For another argument on the genuineness of Elihu's speech, see below, on xxxviii. 1, *Prelim. Note*.

Those recent Critics, who regard the speech of Elihu as an interpolation, are by no means agreed as to the date to be assigned to its composition. *Ewald* and others suppose it to have been composed a century or two after what they call the work of the older poet. *Delitzsch* affirms (pp. 420. 458) that it is contemporaneous, or nearly so, with the rest of the Book; and asserts that the Author of this section lived in the same place as the writer of the rest of the Book, and that this section stands in the same relation to it as one Ezrahite Psalm, the 89th, does to another Ezrahite Psalm, the 88th.

We hold, therefore, fast to the conclusion, that the speech of Elihu is from the same Writer as the rest of the Book of Job, and formed an integral part of it from the first.

THE CHARACTER OF ELIHU.

Great diversity of opinion has prevailed in ancient and modern times concerning the character of Elihu. He was regarded by some of the Hebrew Rabbis as a Divinely-inspired person, a Prophet of the Gentile World, before the delivery of the Law (*Seden Olam*, quoted by *Schlottmann*, Einleit. p. 53). *Nachmanides* (in his Commentary on chap. xxxii.) recognizes in Elihu's genealogy, by which he is connected with the family of Abraham, an indication that he was schooled by the teaching of Abraham's God. *S. Chrysostom* says (in *Catenâ*, 487. 489. 492). "We may infer the wisdom of Elihu, both from his silence, and from his speech. Lest any one should say to him, Why did you not sooner plead for God? he answers by an appeal to his youth, and says, I was silent because I waited for an apology for God from you. Observe, then, that Elihu was altogether exempt from all feeling of vain-glory."

Elihu's argument is, that the friends were bad advocates for God, in allowing Job to say all that he did as to God's dealing, without giving him an answer (*Olympiodorus*). "Observe" (he says in *Catenâ*, pp. 484—536), "that Elihu is contrasted with the other three friends of Job, inasmuch as he does not charge Job with being a sinner, or ascribe his afflictions to his supposed sins, as they do, and that he is indignant against them for this rash and uncharitable judgment" (xxxii. 3); and *Olym-*

² Then was kindled the wrath of Elihu the son of Barachel ^b the Buzite, of ^b Gen. 22. 21. the kindred of Ram : against Job was his wrath kindled, because he justified

piodorus adds (pp. 483 and 489), "that it may be said, that he was also angry with Job's friends, because they 'had not found an answer' to Job, when he murmured against God (see xxxii. 3); and he praises the temper of Elihu, because, though he was fired with zeal for God, he had restrained himself, and patiently waited till the friends had been silenced, and till Job had emptied himself of his words" (p. 486). *S. Augustine* eulogizes Elihu for his modesty and wisdom; "ut primas partes modestie habuit ita et sapientie" (see *Delitzsch*, p. 419).

But the writer of the Commentary in the Appendix to the works of *S. Jerome*, speaks of Elihu with less respect; and he is followed by others.

This has been specially the case in the Latin Church, since the times of *S. Gregory*, Bp. of Rome (A.D. 590—604), whose work, entitled "*Moralia in Expositionem Beati Job*," in thirty-five books (pp. 1—1167 of Vol. I. of the Benedictine Edition, Paris, 1705), exercised a dominant influence on the expository literature of that Church. He regards Elihu as a specimen "*quorundam doctorum fidelium, sed tamen arrogantium*." This opinion has been accepted, indeed, *S. Gregory's* language has been transcribed *verbatim* by many subsequent Western Expositors, such as *Bede*, and by *Odo*, Abbas Cluniacensis (in *Bibl. Patr. Max.* tom. xvii. p. 469), and *Bruno Astensis* (in *Bibl. Patr. Max.* tom. xx. p. 1664), and by many others, such as *Pineda* and *Corderius*. In later times that unfavourable opinion was adopted by *Herder*, and by *Umbreit*, in his edition of this book (1832), but was afterwards abandoned by him. Even one of our own most eminent recent divines, *Dr. W. H. Mill*, in his Sermon "on Job Penitent" (Serm. xiv., Cambridge, 1845, p. 269), sides with those Latins who followed Gregory, and characterizes Elihu's discourse, "as an abortive attempt to strike out a milder course in the argument."

But, with due respect for such high authorities, it may be said, that this opinion appears to be grounded on two misconceptions,—

(1) *S. Gregory* says (on chap. xxxii. p. 731), that we cannot rightly understand the character of Elihu's speeches, unless we estimate them according to the judgment pronounced upon them by God Himself, who says, "Who is this that darkeneth counsel by words without knowledge?" (xxxviii. 2.)

This is an unfortunate allegation; for it is evident that those words of God did not refer to *Elihu*, but to *Job* himself (see the note there). A similar remark may be made with regard to *S. Jerome's* scholar, *Philippus*. In his exposition of this Book, he supposes that Elihu is answered by God; and he had been led to adopt this opinion, which was broached by some of the Rabbis (Bava Bathra, in *Spannheim*, 468), that Elihu the Buzite is no other than Balaam, the son of Beor. "*Ipsæ est Balaam alio nomine, qui et spiritum prophetiæ habuit, sed non eo modo vel gratiâ quâ sancti prophetæ*." He supposes that in Elihu's speeches we read utterances of Balaam, when he was a young man, some years before he was sent for by Balak to curse Israel. This is not without its interest, as showing the opinion entertained by that Expositor as to Job's age.

(2) The censure pronounced by some on Elihu is also grounded on what appears to be a misapprehension of Job's character, whom Elihu reproves. True it is, that Job is classed with Noah and Daniel by Ezekiel (xiv. 20; xxviii. 3), and he is pointed out as an example of patient endurance by St. James (v. 11); and he is called by the Sacred Writer of this Book, "a perfect and upright man, one that feared God, and eschewed evil" (i. 1; cp. ii. 8).

But it does not follow, that Job did not need the discipline of affliction to purify and elevate him. Similar terms are applied to Noah, with whom Job is classed (see Gen. vi. 9, and above, on i. 1); but Noah, we know, was not faultless (see Gen. ix. 20—23). The Saints of God are men, and are subject to human infirmities; and because God loves them, and desires that they may be made better and attain to higher glory, by casting away all reliance on themselves and their own righteousness, and by trusting entirely in Him, and by having their affections weaned from earthly things, and fixed upon God, and thus be perfected in faith and love, therefore He chastens them. As our Lord Himself said, "Every branch that beareth fruit, My Father purgeth it, that it may bring forth more fruit" (John xv. 2). There are many points of resemblance between Job and St. Paul. St. Paul, before his conversion, "had lived in all good conscience before God" (Acts xxiii. 1). He had exercised himself to have always a conscience void of offence toward God and toward man (Acts xxiv. 6). "Touching the

righteousness which was in the Law he was blameless" (Phil. iii. 6). But he was blamable in seeking for justification in himself, as he himself confessed, when he counted all things but dung that he might win Christ, and *be found in Him*, not having his own righteousness, which is of the Law, but that which is through faith in Christ, the righteousness which is of God by faith, that he might know Him, and the power of His Resurrection, and the fellowship of His sufferings, being made *conformable unto His death*, if by any means he might attain unto the resurrection of the dead (Phil. iii. 6—10).

So it was with Job. There can be no doubt, that with all his holiness and piety, Job erred in relying too much on his own will, in a spirit which afterwards exaggerated itself into the Stoicism of the schools of Philosophy, and into Pelagianism in the Church of Christ. (See above, on xxxi., *Prelim. Note*.) He failed in not fully acknowledging God's perfect righteousness, and in not clearly discerning the sin inherent in himself, and his need of seeking for righteousness from God, as the only Source of justification. This defective view of God and himself prevented him from seeing the Divine purpose in the calamities inflicted on him, and led him to regard God's visitations as arbitrary and cruel. He was also provoked by his friends to utter hasty words; he therefore needed the salutary discipline of chastisement; and God, in His love, sent him not only a fatherly correction, but gave him an Elihu to interpret its meaning.

This is well stated by *S. Augustine*, in his note on xxxviii. 2, where he thus comments on that text, "Who is this that darkeneth counsel by words without knowledge?" (xxxviii. 2.) "These words" (he says) "are addressed by God to *Job*, who was not without fault. Let no one therefore suppose that he himself suffers affliction without deserving it. If men do not sin by deeds, yet they sin by words; and if not by words, yet they sin in the heart, by rash and presumptuous thoughts; and since these do not escape the eye of God, let no one that is afflicted say that he is afflicted undeservedly, as if there were no further degree of perfection to which he could attain. In the beginning of this book, Job is praised by God Himself (i. 8; ii. 3); but God knew how much Job still wanted for the attainment of that perfection, to which the fatherly chastisements of God bring good men, who already please Him; and therefore God would not remove His fatherly chastisement from St. Paul, but said, 'My grace is sufficient for thee; for My strength is perfected in thy weakness' (2 Cor. xii. 9). The servants of God are mercifully appointed to suffer tribulation in this life, in order that their affections may be weaned from earthly things, and that they may cleave more closely to God."

Thomas Aquinas also treats Elihu with greater reverence than is done by other Western Expositors, who were swayed by the authority of *S. Gregory*.

In his Commentary on Job (p. 128, ed. Venet. 1775), *Aquinas* thus speaks:—"Eliu acutioribus rationibus contra Job utitur quam priores, et magis ad veritatem accedit, unde Job ei non respondet. Commotus fuit Eliu silentio amicorum et quod Job sibi iustus videbatur . . . considerabat se inspiratum a Deo, ideò loqui audebat." (P. 181) "Primò in verbis Job notaverat, quod se immunem dixerat a peccato; secundò quod Deo iniquitatem iudicii imposuerat. . . Non potes, inquit, te iustum dicere, quia hoc ipsum ad injustitiam tuam pertinet, quod Deo injustitiam imponis."

Aquinas also says (p. 128), "Eliu in aliquo a veritate deviat et verba Job sinistra interpretatur." And (p. 149) "Job ejus verbis non respondet, quia in principalibus dogmatibus cum eo concordabat;" and he adds, that the Lord Himself intervened to determine the controversy: "Quia Job circa divinum providentiam rectè sentiebat, in modo autem loquendi excesserat, et ipsum Job redarguit de inordinato modo loquendi." *Aquinas* is followed in his estimate of Elihu by the Franciscan expositor, *Baldacius* (ii. 445), and by many divines of the sixteenth, seventeenth, and eighteenth centuries, such as *Calvin* and *Lightfoot*.

Bp. Patrick (in his paraphrase on this book, chaps. xxxii.—xxxvi.) thus speaks:—"Elihu discovers his superior knowledge in the judicious censures which he passes not only upon the three friends, but on Job himself, whom he hath nothing to charge withal, relating to any crime before this affliction befell him (in which he differs from the three friends), but he thinks that Job had not managed the dispute with so much calmness and submission to God as became his piety, and had uttered

† Heb. his soul.

† himself rather than God. ³ Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

words, which sounded as if he accused God's justice and goodness, and had insisted so much upon his own integrity, which, though true, ought not to have been mentioned without due acknowledgment that the Sovereign of the world had done him no wrong in afflicting him, and that it was not for him to question God's wisdom and providence; and that afflictions ought to be regarded as one of the ways by which God doth man good. Job showed himself a far more humble and teachable person than his three friends; for though Elihu had invited him to make what exceptions he pleased to his discourse (see xxxiii. 31, 32), yet he would not open his mouth, because he plainly saw that Elihu had hit upon the thing wherein he was defective. And what Elihu had said concerning the Divine Majesty (especially in xxxvii. 22—24), God Himself declares to be true by a sensible demonstration, and by taking up the argument begun by Elihu.

Some good remarks to a similar effect may be seen in the notes of *Matthew Henry*, and *Schultens*, and in the interesting volume of *Dr. Walter Hodges*, Provost of Oriel (Lond., 1750), which seems to have been misunderstood, as if the learned author had imagined Elihu to be a personal manifestation of the Son of God before the Incarnation: whereas he only supposes Elihu to have been a *type* of Christ in His human nature.

Schultens, in his Commentary, rightly says that Elihu administered a salutary correction to Job's confidence in his own righteousness, and to his erroneous opinion concerning God's dealings with him (see xxxiii. 9; xxxiv. 5), and that he advanced far towards supplying the true solution of the problem of the book (cp. especially *Schlottmann*, Einleit. pp. 54—62, and 411; *Dr. Kitto*, Bib. Illust. on Job xxxii.—xxxviii.; and *Hahn*, in his Commentary on Job, *Hengstenberg*, in his Lecture on Job, and the *Rev. Canon Cook*, B. D. i. 1092); and in the heading of chap. xxxiii., in our Authorized Version, it is said, that "Elihu offereth himself instead of God, to reason with Job, with sincerity and meekness;" and this is admitted by some, who allege that the speech is an interpolation. Indeed, they suppose that it was interpolated, in order to be a solution. See *Davidson*, Intr. ii. pp. 210—213.

The completion of that solution is found in the answer of JEHOVAH, resolving all into a consideration of man's nothingness, and His own infinite wisdom and power.

Elihu's intervention is justified and commended by the Sacred Writer himself. We read that "Elihu's wrath was kindled, because Job was righteous in his own eyes, and justified himself rather than God" (xxxii. 1, 2).

Job himself seems to concur in the sentiments uttered by Elihu. Elihu had desired Job to answer if he had any thing to say in reply to his arguments (xxxii. 32, 33). Job had answered all the speeches of each of his three friends, but he has no answer to make to *Elihu*; he remains silent, and fulfils his own promise, that he would hold his peace, if it were shown "wherein he had erred" (vi. 24). God also signifies His approval of Elihu by censuring Job for the same faults as Elihu had done (see xl. 2, 8); and Job's penitential ejaculations of self-abasement are glorious manifestations of the blessed effects worked upon him by God's fatherly visitations, and are like triumphant songs of victory over Satan, who had been permitted to afflict him, and they are also a justification of the hortatory expostulations of "Elihu the Buzite, the son of Barachel."

It need only be added here, in reference to the strictures which have been made, in ancient and modern times, on some parts of Elihu's speeches as too harsh and severe towards Job (see xxxiv. 7. 35—37), that a qualified admission of this allegation is not at all inconsistent with the view here taken, that Elihu represents the ministerial office of Pastors and Teachers in the visible Church of God; indeed, it rather confirms that opinion. The holiest Pastors and Teachers of the Church are not free from human infirmities. To say nothing of the occasional vehemence and irascibility of such Christian saints as the Chrysostoms, the Cyrils, and the Jeromes, even Moses "spoke unadvisedly with his lips" (Ps. cvi. 33). St. Paul and St. Barnabas strove sharply together, "so that they departed asunder one from the other." See Acts xv. 39; xxiii. 3. Elihu was a young man of warm passions, and strong emotions; he was consumed with zeal for God, and was absorbed with one desire,—that of vindicating God's righteousness,—without any regard to the persons of men: see xxxii. 19—22. This feeling,—long suppressed,—struggled for a vent, and at last burst forth (xxxii. 19). No wonder that it

broke out in vehement language. Even God Himself, Who chastened Job in fatherly love, rebukes him severely. Words of reproof must first precede, in order that deeds of love may follow. Elihu is the St. Stephen of the Patriarchal Church. Cp. below, on Acts vii. 60.

The speeches of Elihu serve also to bring out in a beautiful light the patience and meekness of Job. Job had just gained a victory over his three friends; he had reduced them to silence; but he quietly submitted to the rebuke of Elihu, a young man, because although it may have seemed severe in language, yet Job was conscious that it was dictated by love, and was substantially just, and was designed to vindicate the honour of God, and to bring him by a holy constraint to closer communion with Him.

What *S. Augustine* says concerning St. Paul boldly rebuking St. Peter, and of St. Peter patiently receiving his rebuke at Antioch (see on Gal. ii. 11—21; and note at the end of that chapter), may be said of Elihu and Job: "Et laus justæ libertatis in Paulo, et sanctæ humilitatis in Petro." Elihu is to be commended for his courage, and Job for his meekness.

The discourse of Jehovah Himself, in chaps. xxxviii.—xli., affords further evidence of the genuineness of Elihu's speeches, and supplies important illustrations of his character and office. But on this point we need not now dilate. It will be considered below, in the *Preliminary Note* to chap. xxxviii.

1. *because he was righteous in his own eyes*] And would not listen to any of the assertions that he was a sinner, but was rather provoked by them, because his friends erroneously affirmed that all who are afflicted are sinners, and that heinous sins were the cause of his grievous affliction. The Sacred Writer censures Job as *righteous in his own eyes* (cp. xxxiii. 9), and because he "*justified himself rather than God*" (xxxii. 2). But the silence of his friends is mentioned by him as tantamount to an acknowledgment that they also were in error. Thus the door was opened for Elihu to mediate between them.

Elihu's entrance is thus introduced:—"And these three men ceased to answer Job, because he *was righteous in his own eyes*. Then was kindled the wrath of Elihu: against Job was his wrath kindled, because he declared *his own soul* (see margin) *to be just rather than God*. And against his three friends was his wrath kindled, because they found no answer, and therefore condemned Job." The situation is thus set distinctly before us. Job's fault is represented to be, that he *was righteous in his own eyes*. This error leads those who are visited with severe afflictions, to the unhappy crisis of declaring themselves to be *more righteous than God*. Self-righteousness deems itself to have fulfilled all its obligations to God. And because, in the sufferings which are in reality inflicted because of sinfulness, and are capable of justification on that ground, it can see only unrighteous arbitrariness, it sets forth God as less righteous than man, and so inverts the natural relation of the Creator to the creature. Access to the source of consolation is thus cut off, and the way of salvation is barred (*Hengst.*).

2. *Elihu*] Which means, *My God is he* (*Gesen.*).

— *Barachel*] Which means, Whom God hath blessed (*Gesen.*). Or, *Bless, O God* (*Olsk., Delitzsch*).

— *the Buzite*] One of the descendants of Buz, the son of Nahor, the brother of Abraham (see Gen. xxii. 21). They seem to have settled in the wilderness of Arabia (Jer. xxv. 23); and perhaps the names *Uz* and *Buz*, the sons of Nahor, may have given rise to the names, "land of *Uz*" (i. 1), and to the *Buzites*, respectively. It is probable, that the Buzites lived near the land of *Uz*, and this would explain the presence of Elihu: see on i. 1.

Let us observe here, how the isolated mention of single names, which may perhaps have seemed to us to be utterly useless and unmeaning—such as *Uz* and *Buz*—in one part of Holy Scripture (Gen. xxii. 21), reflects much light on another part of Scripture, viz., on the Book of Job. Here is a specimen of the wonderful interweaving of one part of Scripture with another, and of the harmonious symmetry of the whole; and it suggests the belief, that the time may come, when we may see those parts of Scripture, which some now regard as like dry sandy deserts, to be like fair meadows, fruitful orchards, and beautiful gardens.

— *Eam*] A family of the Buzites; probably, of *Aramaic* origin (cp. Gen. xxii. 21), where *Aram* is mentioned as a son of *Kemuel*, the son of *Nahor* (cp. *Ewald* here, and *Grove*, B. D. 99; and B. D. ii. 9).

— *he justified himself rather than God*] Job took more pains to clear himself from the charge of unrighteousness which

4 Now Elihu had † waited till Job had spoken, because they were † elder than he. 5 When Elihu saw that *there was* no answer in the mouth of these three men, then his wrath was kindled. 6 And Elihu the son of Barachel the Buzite answered and said,

I am † young, † and ye are very old;
Wherefore I was afraid,
And † durst not shew you mine opinion.

7 I said, Days should speak,
And multitude of years should teach wisdom.

8 But *there is* a spirit in man,
And † the inspiration of the Almighty giveth them understanding.

9 † Great men are not *always* wise,
Neither do the aged understand judgment.

10 Therefore I said, Harken to me;
I also will shew mine opinion.

11 Behold, I waited for your words;
I gave ear to your † reasons,
Whilst ye searched out † what to say.

12 Yea, I attended unto you,
And, behold, *there was* none of you that convinced Job,
Or that answered his words:

13 † Lest ye should say, We have found out wisdom,
God thrusteth him down, not man.

14 Now he hath not † directed *his* words against me:
Neither will I answer him with your speeches.

15 They were amazed, they answered no more:
† They left off speaking.

† Heb. few of days.
c ch. 15. 10.

† Heb. feared.

d 1 Kings 3. 12. & 4. 29.
ch. 35. 11. & 38. 36.
Prov. 2. 6.
Eccles. 2. 26.
Dan. 1. 17. & 2. 21.
Matt. 11. 25.
James 1. 5.
e 1 Cor. 1. 26.

† Heb. understandings.
† Heb. words.

f Jer. 9. 23.
1 Cor. 1. 29.

† Or, ordered his words.

† Heb. they removed speeches from themselves.

his friends had brought against him because he was afflicted, than to clear God from the imputation of unrighteousness which, indeed, he himself had seemed to bring against Him for afflicting him; as if he were more concerned for his own honour than God's; whereas he ought, in the first place, to have justified God, and then God would have justified him.

4. *Elihu had waited*] Elihu, in his modesty, had waited. Here is an answer to those modern critics who charge him with self-sufficiency and presumption (see *Prelim. Note*. Cp. v. 6).

6. *I am young*] Elihu was a young man; but he was modest, and claimed nothing for himself, and ascribed all his wisdom to God's inspiration. In this respect he may be contrasted favourably with Job himself, who, in enumerating his own virtues, makes no such reference to God (see above, *Prelim. Note* to xxxi.). Therefore, Elihu's youth made him a more fit instrument in God's hands. "I am wiser than my teachers, and than the aged," says the Psalmist, "because I keep Thy commandments" (cxix. 99, 100).

8. *But there is a spirit in man*] Or, *But the spirit in man it is, the inspiration of the Almighty, that giveth him understanding*. Elihu modestly disclaims any wisdom of his own, and ascribes all understanding that men have, (he uses the plural number, intimating that he does not arrogate it to himself,) to God. Compare the beautiful examples of two other young men, Joseph (Gen. xl. 8, and xli. 16), and Daniel (Dan. ii. 20).

10. *I also will shew mine opinion*] Rather, more modestly, *I will declare my knowledge, even I*. Cp. v. 17.

13. *Lest ye should say, We have found out wisdom, God thrusteth him down, not man*] Some interpret this to mean, *Say not, We have found wisdom* (Ges. 678); "take heed that ye say not, we have found wisdom in him (i.e. in Job); he is invincible, and God may put him to flight (see Ges. 535, under the word *nadaph*), but Man cannot."

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But this interpretation is hardly satisfactory. The sense seems rather to be, It was providentially ordered by God Himself, that ye, who rely on your own intelligence, should not be able to answer Job, *lest ye should say, We have found out wisdom*. Cp. 1 Cor. i. 29. 2 Cor. i. 9.

Elihu's remonstrance here to the three friends, is like that of Job himself; "Doubtless ye are the people, and wisdom shall die with you" (xii. 2). But, adds Elihu, *God is now refuting him, not man*. I do not rely on my own wisdom. I do not pretend to be able to confute him by my own power. I do not utter words which my own reason dictates; but I speak by inspiration of God. See on v. 8, and on v. 19, and xxxiii. 4, "The Spirit of the Almighty hath made me; and the breath of the Almighty hath given me life." I do not presume to think that *I can put Job to flight*. No; it is God in me, and not man, that will do it. Not I, but the *grace of God in me*, will convince him. Here is another sign of the modesty of Elihu, whose language is like that of St. Paul (1 Cor. xv. 10. 2 Cor. iii. 5. See above, *Prelim. Note* to xxxi.). Besides, here was a prophecy which was literally fulfilled by the appearance of God Himself, after the speech of Elihu (see xxxviii. 1), and of His victory over Job, by which Job himself, being vanquished by the Truth, was enabled to vanquish Satan.

14. *he hath not directed his words against me*] Job hath not aimed his reasoning against me, but against you. Elihu tells the three friends, who were silent, and could not answer Job, that, although they could not answer Job, they must not therefore infer that Job's arguments were unanswerable. Elihu himself will answer them, with the help of God.

15. *They were amazed*] Elihu now speaks of Job's friends in the third person, as if they were absent, having been routed in the contest, and having fled from the field; and he falls into a soliloquy, as if he were in a prophetic ecstasy (vv. 15—22).

L

- 16 When I had waited, (for they spake not,
But stood still, *and* answered no more ;)
17 *I said*, I will answer also my part,
I also will shew mine opinion.
18 For I am full of † matter,
† The spirit within me constraineth me.
19 Behold, my belly is as wine *which* † hath no vent ;
It is ready to burst like new bottles.
20 I will speak, † that I may be refreshed :
I will open my lips and answer.
21 Let me not, I pray you, † accept any man's person,
Neither let me give flattering titles unto man.
22 For I know not to give flattering titles ;
In so doing my Maker would soon take me away.

† Heb. words.

† Heb. the spirit
of my belly.

† Heb. is not
opened.

† Heb. that I
may breathe.

g Lev. 19. 15.
Deut. 1. 17. &
16. 19.
Prov. 24. 23.
Matt. 22. 16.

XXXIII. 1 Wherefore, Job, I pray thee, hear my speeches,
And hearken to all my words.

- 2 Behold, now I have opened my mouth,
My tongue hath spoken † in my mouth.
3 My words *shall be* of the uprightness of my heart :
And my lips shall utter knowledge clearly.

† Heb. in my
palate.

a Gen. 2. 7.

- 4 † The Spirit of God hath made me,
And the breath of the Almighty hath given me life.

- 5 If thou canst answer me,
Set *thy words* in order before me, stand up.

b ch. 9. 34, 35. &
13. 30, 21. &
31. 35.

† Heb. according
to thy mouth.

† Heb. cut out of the clay.

- 6 † Behold, I *am* † according to thy wish in God's stead :
I also am † formed out of the clay.

17. *I also*] See on v. 10.

19. *belly*] Heb. *beten*, often used as the seat of counsel (xv. 36; xxxii. 18: see margin. Prov. xx. 27. 30; xxvi. 22).

— *as wine which hath no vent*] New wine that ferments, and literally, *is not opened*, and therefore bursts the leathern bottles in which it is. Cp. Matt. ix. 17; *Winer*, R. W. B. ii. 4. 16; and above, on Josh. ix. 4.

The metaphor in this verse is a modest one. Elihu intimates thereby, that what he is about to utter, is *not his own*, but has been *poured into him* by the Holy Spirit. See on vv. 8. 13.

The same metaphor was applied in derision to the Apostles on the day of Pentecost: "These men are" like skins "full of new wine." And it was quite true in a high and holy sense; for they were then filled with the new wine of the Holy Spirit poured into them from heaven. See on Acts ii. 13.

Elihu has been charged with diffuseness and vanity in this proemium. But it is to be remembered, that he had waited patiently before he had uttered a word, and he had listened to a long series of arguments on both sides, which, in his opinion, required refutation. It is not to be wondered at (if we may venture so to speak), that the steam, which had been pent up so long, should have at length burst forth with a violent effervescence, especially when it is remembered that he was impelled by the natural vehemence of youth, and that he was overpowered by religious zeal, burning within him, and exciting him to vindicate God. And he desired that it should be clearly understood, that what he uttered, was not of his own mind, but was given him by inspiration of God; and thus he is an example of youthful piety, fervour, and courage.

21. *any man's person—unto man*] The Hebrew word for *man* in the first place is *ish* (= *vir*), in the second *Adam* (= *homo*). I do not accept the person of the *great*, nor flatter *mortals*. Elihu has been charged with want of reverence and kindness for Job; but it must be remembered that he speaks as the ambassador of God; and God's honour and justice have

been outraged by Job's words. God must be first vindicated. Elihu forgets man in his zeal for God. He will not accept even Job's person, nor give him flattering titles. Job must first make amends to God. The rebukes of Elihu are prompted by a sense of duty to God, and even to Job himself; for, "faithful are the wounds of a friend, but the kisses of an enemy are deceitful" (Prov. xxvii. 6); and "he that rebuketh a man shall afterwards find more favour than he that flattereth with the tongue" (Prov. xxvii. 23). Compare St. Paul's declarations (Gal. i. 10. 1 Thess. ii. 4).

23. *would soon take me away*] Would *sweep me away*, as with a whirlwind (cp. xxviii. 21), as if I were mere chaff. The word rendered *soon* (*medit*), means rather of *no worth*.

CH. XXXIII. 1. *Wherefore, Job, I pray thee*] Rather, *Nevertheless, Job, I pray thee*. Elihu addresses Job in a respectful tone of supplication by his own name, which his friends had never done (see *Prelim. Note* to chap. xxxii.; and below, xxxiii. 31; and xxxiv. 36), and entreats him to listen to him, although he was younger than himself and his friends.

2. *in my mouth*] *In my palate*. He means that he has *tasted* what he is about to utter. Cp. the use of the Hebrew word *chec* (vi. 30; xii. 11; xxxi. 30. Prov. viii. 7. Hosea viii. 1. Below, xxxiv. 3; and *Gesen.* 276).

4. *The Spirit of God hath made me*] Here is another evidence of Elihu's piety and modesty. He claims nothing for himself; he is the ambassador of God. Cp. above, xxxii. 8. 13. 19. This passage is quoted by *Theodore* (de Sancta Trinitate, v. p. 1017) as an evidence of the Personality and Divinity of the Holy Spirit; and by *Severus* (in *Catenâ*, p. 493).

6. *I am according to thy wish in God's stead*] Rather, *I am like thy mouth Godward*, that is, I am a man like thyself, and not nearer to God than thou art. I am as thou art, formed out of the clay. Here is another proof of Elihu's modesty.

— *formed out of the clay*] Literally, *plucked out of the same mass of clay* by the fingers of the potter. Cp. Jer. xviii. 2—6.

- ⁷ ^c Behold, my terror shall not make thee afraid,
Neither shall my hand be heavy upon thee.
- ⁸ Surely thou hast spoken † in mine hearing,
And I have heard the voice of *thy* words, *saying*,
- ⁹ ^d I am clean without transgression, I *am* innocent;
Neither *is there* iniquity in me.
- ¹⁰ Behold, he findeth occasions against me,
• He counteth me for his enemy,
- ¹¹ ' He putteth my feet in the stocks,
He marketh all my paths.
- ¹² Behold, *in this* thou art not just:
I will answer thee, that God is greater than man.
- ¹³ Why dost thou ^e strive against him?
For † he giveth not account of any of his matters.
- ¹⁴ ^h For God speaketh once, yea twice,
Yet man perceiveth it not;
- ¹⁵ ⁱ In a dream, in a vision of the night,
When deep sleep falleth upon men, in slumberings upon the bed;
- ¹⁶ ^k Then † he openeth the ears of men,
And sealeth their instruction,
- ¹⁷ That he may withdraw man *from his* † purpose,

c ch. 9. 34. &
13. 21.† Heb. in mine
ears.d ch. 9. 17. &
10. 7. & 11. 4. &
16. 17. & 23. 10,
11. & 27. 5. &
29. 14. & 31. 1.e ch. 13. 24. &
16. 9. & 19. 11.f ch. 13. 27. &
14. 16. & 31. 4.

g Isa. 45. 9.

† Heb. he
answereth not.h ch. 40. 5.
Ps. 62. 11.i Num. 12. 6.
ch. 4. 13.k ch. 36. 10, 15.
† Heb. he re-
vealeth, or,
uncovereth.

† Heb. work.

7. *my terror*] Elihu refers to Job's complaint (ix. 34; xiii. 21).

— *my hand*] Rather, *my burden*. Literally, the load put upon the back of a beast of burden (*Gesen.* 44). I am a man like thyself, and will not scare thee by any terrors, nor oppress thee by any weight.

8—10. *Surely thou hast spoken in mine hearing*] I do not venture to charge thee on *hearsay* evidence, or on suspicion (as Job's friends had done), but I appeal to thine own words, which I have heard with mine own ears, and which I have heard spoken by thee *publicly*, not in *private*, and therefore I rise to say to thee *publicly* that I have two things to urge against thee:—

(1) That thou layest claim to innocence. See ix. 17. 30; x. 7; xi. 4; xiii. 23; xvi. 17; xxiii. 10—13; xxvii. 6; xxix. 14; xxxi. 1—33.

(2) That thou chargest God with cruelty, and of malignantly "marking all thy paths," of "finding occasions against thee," and "counting thee for His enemy," and setting thee up as a mark for His arrows, and as putting thy feet into the stocks, and as taking pleasure in tormenting thee. See vii. 12. 20; xiii. 24. 27; xiv. 16, 17; xvi. 9; xix. 11; xxx. 21; xxxi. 4. 25, 26.

This, O Job, is thy accusation against God, that He does not regard the justice of thy cause. How dost thou know this? Because He is afflicting thee? But this is God's work, to better men by affliction. How, therefore, canst thou say, "I am righteous, and God does not hear me?" (*Olympiodorus*, in *Catenâ*, 495.)

— *occasions*] *Enmities, hostilities* (*Gesen.* 869).

12. *in this thou art not just*] Elihu differs from Job's friends in acknowledging Job's general integrity and virtue, and in limiting his reproof of Job to two points.—Thou, who art just in other respects, art not just in *this*: see *ev.* 8—10.

13. *Why dost thou—matters*] Rather, why dost thou strive against Him, because He does not give an account to thee of all His matters? Job had complained that God would not meet him as a litigant in a court of justice, and enter into a lawsuit with him. See xiii. 3; xvi. 21; xxiii. 3—7.

THE THREE METHODS OF GOD'S PLEADING WITH MEN. THE FIRST METHOD.

14. *For*] Thy complaint of God's silence is groundless. He pleads with man, and with thee, by the voice of Conscience, and by nightly Visions. He is even now pleading with thee by His fatherly chastisement, and by my mouth; and by all these merciful visitations He is delivering thee from the peril of pride and self-righteousness, and saving thee from destruction.

How much more may the Christian reader apply this to himself, in the beautiful language of the holy poet of the English Church—

"Lord, with what care hast Thou begirt us round!

Parents first season us; then Schoolmasters

Deliver us to laws; they send us bound

To rules of reason, holy *Messengers*.

"Pulpits and Sundays, Sorrow dogging sin,

Afflictions sorted, Anguish of all sizes,

Fine nets and stratagems to catch us in,

Bibles laid open, millions of surprises.

"Blessings beforehand, ties of gratefulness,

The sound of Glory ringing in our ears:

Without, our Shame; within, our *Consciences*;

Angels and Grace, eternal Hopes and *Fears*."

(*George Herbert*.)

16. *he openeth the ears*] See Ruth iv. 4. 1 Sam. ix. 15; xx. 2. 1 Sam. vii. 27.

— *sealeth*] He not only openeth the ear and giveth instruction like a letter from heaven to man, but He sealeth the Divine Message with His own Seal. He avouches it as His Word, and confirms it by His Spirit, and by sensible proof. See Isa. viii. 6. Dan. ix. 24. 2 Cor. i. 22. Rev. vii. 3; x. 4.

17. *from his purpose*] From mischief. The word rendered purpose (*maaseh*) is here used in a bad sense, as "facinus" in Latin (cp. 1 Sam. xx. 19. Ps. xxviii. 4, and *Sept.* and *Vulg.* here). Elihu might have heard of God's preventive communications, by visions or dreams in the night, to Abimelech (Gen. xx. 3), and to Laban (Gen. xxxi. 24). Compare God's own words to Balaam (Num. xii. 6; and xxii. 8—12). In the first member of this sentence, the original word for *man* is *Adam* (homo); in the second *geber* (vir).

And hide pride from man.

¹⁸ He keepeth back his soul from the pit,
And his life † from perishing by the sword.

† Heb. from
passing by
the sword.

¹⁹ He is chastened also with pain upon his bed,
And the multitude of his bones with strong pain :

1 Ps. 107. 18.

²⁰ So that his life abhorreth bread,
And his soul † dainty meat.

† Heb. meat of
desire.

²¹ His flesh is consumed away, that it cannot be seen ;
And his bones that were not seen stick out.

²² Yea, his soul draweth near unto the grave,
And his life to the destroyers.

²³ If there be a Messenger with him,
An Interpreter, one among a thousand,
To shew unto man his uprightness ;

²⁴ Then he is gracious unto him, and saith,

18. *the pit*] To which pride hurries man (Prov. xvi. 18).
— *sword*] Literally, a missile weapon. Heb. *shelach*. Gesen.
827. Cp. xxxvi. 12.

THE SECOND METHOD OF GOD'S WORKING.

19. *He is chastened also with pain*] This is the second method in which God strives with man for his good. Pain is sent to him by God, as a merciful Father, in love, to wean man from pride and presumption, and to save him from destruction, and to draw him nearer to Himself. Cp. 1 Cor. xi. 32.

Elihu agrees with Job's friends, in recognizing that all suffering is a punishment, but diverges from them, in that he shows suffering to have another aspect, an aspect of *love*. There is a suffering which has its origin, not merely in the Divine Righteousness, but, at the same time also, in the Divine Goodness; and which therefore may, nay more, must be inflicted on the righteous, in order that he may see, and be purified from, the sin still cleaving to him, and be fitted for the higher blessings of Redemption.

— *And the multitude of his bones with strong pain*] Or, and with constant conflict his bones, according to the reading of the *chetib*. See *Hirzel*, *Delitzsch*.

20. *dainty meat*] Literally, *meat of desire*; he loathes even that.

21. *And his bones that were not seen stick out*] Or, according to the reading of the *keri*, and his bones are shattered and not seen; they have lost their former shape, and moulder away.

THE THIRD METHOD OF GOD'S PLEADING WITH MAN.

THE ANGEL INTERPRETER and MEDIATOR who has found a RANSOM.

23. *If there be a Messenger with him*] This is the third and crowning work of all, in God's gracious dispensations to Man (see above, *vv.* 14. 19); and without this, all the other methods are imperfect: for how can man, who is corrupt by nature, and sinful in act and habit, be reconciled to an All-holy God, without a Mediator and Intercessor? The sense is, If there be an Angel; in a primary sense this may mean, a human Intercessor, a Minister of God, such as Melchizedek in the Patriarchal Church, and Aaron and his sons in the Hebrew Dispensation; and therefore they are called by this name in the Old Testament (see Mal. ii. 7). But in the full depth of its meaning, it signifies "the ANGEL of JEHOVAH," the ANGEL REDEEMER, the Son of God Himself. See above, on Gen. xxii. 11. 15; xlviii. 15, 16. Exod. iii. 2. Josh. v. 14. Isa. lxiii. 9. Mal. iii. 1; and *S. Gregory* here; and *Sculletus*, *Calonius*, *Noldius*, *Cocceius*, *Schultens*, *S. Wesley*, Dissert. lii. p. 397; *Prof. Lee*, p. 451; *Canon Cook*, B. D. i. 1090; *Delitzsch*, p. 410; and cp. *Effeffer*, *Dubia*, 273, where it is shown that even some of the Rabbis themselves applied these words to the MESSIAH.

It is to be remembered, that Elihu is speaking by Divine Inspiration as a Prophet (see xxxii. 8. 13. 19; xxxiii. 4), and therefore we are not to be surprised by this appeal to the Divine Nature, and Mediatorial Office, and Redeeming Acts of the ANGEL of THE LORD, who was promised to mankind, in order

to teach wherein their righteousness is to be found (*viz.*, not in themselves, but in Him), and in order to provide a Ransom for them, and to deliver them from death. This passage is to be compared with the other great prophetic utterance of this Book (xix. 23—27).

— *an Interpreter*] Heb. *melits*. See Gen. xlii. 23. 2 Chron. xxxii. 31 (margin). Isa. xliii. 27. Prov. i. 6. Compare *Gesen*. 485.

Christ is our *Melits*, our *Interpreter*, and only *Mediator* (1 Tim. ii. 5), by reason of His being both God and Man, and giving us thereby the comfortable assurance that He perfectly understands the thoughts and language both of earth and heaven, and is as able as He is willing to communicate our prayers to God, and to make them acceptable to Him, seeing that *He ever liveth to make intercession for us* (Heb. vii. 25), and to convey grace to us who are united as members in Him.

— *one among a thousand*] That is, excelling them all. (Cp. Cant. v. 10, "My beloved is chiefest among ten thousand;" Eccles. vii. 28; and Ps. xlv. 2, "Thou art fairer than the children of men; full of grace are Thy lips. God hath anointed Thee with the oil of gladness above Thy fellows." This is said of Christ.

— *To shew unto man his uprightness*] To show to man that his only true justification consists in acknowledging his own sinfulness, and in repentance for sin, and in faith in the righteousness of the Mediator Who is provided for him by God, that is, Christ, Who is "the LORD our RIGHTEOUSNESS" (Jer. xxiii. 6; xxxiii. 16. 1 Cor. i. 30).

24. *Then he is gracious unto him*] God is gracious to man, and says to the Mediator, "Deliver him from going down to the pit of destruction, for I have found a ransom." "God was in Christ," says St. Paul, "reconciling the World unto Himself" (2 Cor. v. 19). Cp. below, on Rom. iii. 25, "Whom God hath set forth to be a propitiation." These words appear to be adopted by God Himself, speaking of Christ, by the Prophet Zechariah: "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water" (see Zech. ix. 11), and they are applied to Christ in the Epistle to the Hebrews (ix. 12), which affords the best commentary on this passage: "Christ . . . by His own blood entered in once into the Holy Place, having obtained (literally, *having found*) eternal redemption (an eternal ransom) for us." The word here for *ransom* is *copher*, a covering, from *caphar*, to cover, to make satisfaction and atonement; whence *capporeth*, the covering of the Ark, the Mercy Seat, or Propitiatory. See above, Exod. xxv. 17; xxx. 10. 12. Lev. iv. 20. Num. vi. 11, and below, xxxvi. 18, and *Gesen*. 411, 412, and *Delitzsch*, p. 412, who observes, that the mediatorial office of the Angel Interpreter here described, has brought those who before were subject to death through sin, into a state of justification and favour with God; and that when the words of Elihu are read by the light of the Gospel, and when the Mediator Angel is regarded as the "ANGEL of the LORD," of the Patriarchal Dispensation, and as co-equal with JEHOVAH Himself, and as the Divine LOGOS, then we shall

- Deliver him from going down to the pit :
 I have found || a ransom.
- 25 His flesh shall be fresher † than a child's :
 He shall return to the days of his youth :
- 26 He shall pray unto God, and he will be favourable unto him :
 And he shall see his face with joy :
 For he will render unto man his righteousness.
- 27 || He looketh upon men, and if any ^m say,
 I have sinned, and perverted *that which was right*,
 And it ⁿ profited me not ;
- 28 || He will ^o deliver his soul from going into the pit,
 And his life shall see the light.
- 29 Lo, all these *things*
 Worketh God † oftentimes with man,
- 30 ^p To bring back his soul from the pit,
 To be enlightened with the light of the living.
- 31 Mark well, O Job, hearken unto me :
 Hold thy peace, and I will speak.
- 32 If thou hast any thing to say, answer me :
 Speak, for I desire to justify thee.

|| Or, as
 atonement.
 † Heb. than
 childhood.

|| Or, He shall
 look upon men,
 and say, I have
 sinned, &c.
 m 2 Sam. 12. 13.
 Prov. 28. 13.
 Luke 15. 21.
 1 John 1. 9.
 n Rom. 6. 21.
 || Or, He hath
 delivered my
 soul, &c. and
 my life.
 o Isa. 38. 17.
 † Heb. twice and
 thrice.
 p ver. 28.
 Ps. 56. 13.

not be unwilling to recognize a presage of the Mystery revealed in the Gospel, "God was in Christ, reconciling the world unto Himself" (2 Cor. v. 19). We have already seen some other striking anticipations in this Book of this mystery of the Mediator. See xvi. 21; xvii. 3. Cp. ix. 33.

Elihu declares that man's deliverance can only be wrought by One who is more than Man; and this deliverance is accomplished by Him Who is both God and Man.

This exposition is confirmed by *Bp. Andrewes* (i. 184. 436; ii. 258; v. 93. 429. 431), who applies the words, "I have found a ransom," to God the Father *providing* the ransom, that is, giving His only Son for the sins of the world; and this interpretation is preferred by our Translators.

Others (*Scultetus*, *Schultens*, &c.) regard the words as spoken by Christ. The sense is virtually the same. God gave His own Son for us all (Rom. viii. 32); and "the Son of Man came to give His life a ransom for many" (Matt. xx. 28); Christ gave Himself "as a ransom for all" (1 Tim. ii. 6).

There is a remarkable passage in the exposition of *S. Gregory the Great, Bishop of Rome*, at the close of the sixth century, commenting on these words of Elihu, concerning the Angel Interpreter or Mediator (p. 762, ed. Benedict., Paris, 1706). "Who" (asks *S. Gregory*) "is this Angel? He is no other than the 'Word made flesh.' For *all* we were polluted from our very root by the contagion of guilt; and there was *no one* who was free from sin, inasmuch as common guilt involved *all* equally, *all* being derived from the same mass. Therefore the Only-Begotten of the Father came to us, and took our nature, without its sinfulness; and because there was *no one* by whose merits the Father could be made propitious to us, therefore the Only-Begotten of the Father, taking the form of our weakness, the *Only Righteous One*, appeared, in order that He might intercede for sinners."

There could hardly be a stronger protest against the modern Romish dogma of the Immaculate Conception, which was made an article of faith by a successor of *S. Gregory* in the See of Rome, Pope Pius IX., on Dec. 8, 1854, than these words of *S. Gregory*, one of the greatest of the Bishops who ever occupied that See. "How is the gold become dim! how is the most fine gold changed!" (Lam. iv. 1.) "Thy silver is become dross. How is the faithful city become an harlot!" (Isa. i. 21, 22.)

25. *His flesh shall be fresher*] Like Naaman's, when cleansed from leprosy, the type of sin. See on 2 Kings v. 10—14.

28. *He shall pray unto God*] The sense is, he will burn his incense to God, who will be well pleased thereby. See *Gesen.*

663, and *Schultens*; and compare above, on Gen. viii. 21, in the history of Noah.

— *he will render unto man his righteousness*] He will restore to man in Christ, the second Adam, that righteousness which man lost by the fall of the first Adam. Cp. Rom. v. 1. 20. The word for man here is *enosh*, i.e. man in his weakness and corruption, to which he was reduced by the Fall. See above, Gen. iv. 26. "This righteousness is called *our* righteousness here, not because it is ours from ourselves, but because it is ours by gift of God's mercy; as we say in the Lord's Prayer, 'Give us this day *our* daily bread' (Matt. vi. 11), where we call it *ours*, and yet pray that it may be given us. It is ours by reception; but it is God's, Who gives it. So in this place, God is said to *render* to man his righteousness; not a righteousness which man has from himself, but which he *received* from God at the Creation, and lost at the Fall. This is the righteousness which God has restored to man" (*S. Gregory*).

27. *He looketh upon men, and if any say*] Rather, *he* (the faithful penitent) *will sing before men, and say, He will not hide his repentance; rather, he will utter it openly, as in a song, because he trusts in God's mercy. As to the word here used* (*shir*, to sing), see Isa. v. 1. *Gesen.* 819.

— *it profited me not*] Rather, and *I was not punished according to my sins*. God in His mercy spared me; literally, "Non equatum est mihi." Cp. *Sept.* and *Valg.*

28. *He will deliver his soul*] Rather, *He hath delivered my soul*: see the margin. This is a continuation of the penitent's hymn of praise.

32. *I desire to justify thee*] Do not, therefore, misconstrue my words, as if they were harsh and uncharitable. Thou hast attempted to *justify thyself* before God, and thus thou failest of true righteousness, and expositest thyself to God's anger, and to destruction; but *I desire to justify thee*, by showing to thee that if thou art to be justified, it must be by seeking for righteousness, not in thyself, but in God. Thus I am endeavouring to show thee the true road to eternal joy.

These words of Elihu are full of prophetic significance, and receive an evangelical interpretation from the language of St. Paul (Rom. x. 3): "They, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." Compare the same Apostle's honest declaration, condemnatory of his former self, "I count all things but loss, and do count them but dung, that I may win Christ, and be found in Him, not having my own righteousness, but the righteousness of God by faith" (Phil. iii. 7—9).

q Ps. 34. 11.

33 If not, ^a hearken unto me :

Hold thy peace, and I shall teach thee wisdom.

XXXIV. ¹ Furthermore Elihu answered and said,² Hear my words, O ye wise men ;

And give ear unto me, ye that have knowledge.

a ch. 6. 30. &
12. 11.³ ^a For the ear trieth words,

† Heb. palate.

As the † mouth tasteth meat.

⁴ Let us choose to us judgment :

Let us know among ourselves what is good.

b ch. 33. 9.

⁵ For Job hath said, ^b I am righteous,

c ch. 27. 2.

And ^c God hath taken away my judgment.

d ch. 9. 17.

⁶ ^d Should I lie against my right ?† Heb. mine
arrow, ch. 6. 4.
& 16. 13.

† My wound is incurable without transgression

⁷ What man is like Job,

e ch. 15. 16.

^e Who drinketh up scorning like water ?⁸ Which goeth in company with the workers of iniquity,

And walketh with wicked men.

f ch. 9. 22, 23, 30.
& 35. 3.
Mal. 3. 14.⁹ For ^f he hath said, It profiteth a man nothing

That he should delight himself with God.

† Heb. men of
heart.¹⁰ Therefore hearken unto me, ye † men of understanding :g Gen. 18. 25.
Deut. 32. 4.^g Far be it from God, *that he should do* wickedness ;2 Chron. 19. 7.
ch. 8. 3. & 36. 23.And *from* the Almighty, *that he should commit* iniquity.Ps. 92. 15.
Rom. 9. 14.¹¹ ^h For the work of a man shall he render unto him,h Ps. 62. 12.
Prov. 24. 12.And cause every man to find according to *his* ways.Jer. 32. 19.
Ezek. 33. 20.¹² Yea, surely God will not do wickedly,Matt. 16. 27.
Rom. 2. 6.Neither will the Almighty ⁱ pervert judgment.2 Cor. 5. 10.
1 Pet. 1. 17.¹³ Who hath given him a charge over the earth ?Rev. 22. 12.
i ch. 8. 3.

Or who hath disposed † the whole world ?

† Heb. all of it?

¹⁴ If he set his heart † upon man,

† Heb. upon him.

CH. XXXIV. 1. *Furthermore Elihu answered*] Elihu had waited for a reply from Job (cp. xxxiii. 33), but having received none, he thus proceeds (see above, on xxix. 1). Some of the language of Elihu in this chapter has been censured as harsh and unfeeling toward Job (e.g. v. 7). But Elihu had a message from God to deliver, and he must speak it boldly and plainly. The words of Truth, though they might seem to be stern, were also words of love. Elihu may be compared to St. Stephen, who used strong language of censure in his speech before the Jewish Sanhedrim, but it was prompted by zeal for God, and by tender affection for those whom he addressed, and by earnest desire for their everlasting salvation. See on Acts vii. 60. The medicine administered by Elihu might be bitter to the taste, but it was healthful to the soul. Compare what has been said above, in the *Prelim. Note* to chap. xxxii.; and note on xxxii. 22.

2. *Hear my words, O ye wise men*] In this chapter Elihu does not speak to Job, but he is pleading God's cause with Job in the presence of wise men.

3. *the mouth*] *Palate*. See xxxiii. 2.

4. *Let us choose*] Literally, Let us prove by means of a touchstone. Cp. Phil. i. 10. See *Gesen.* p. 111.

5, 6. *Job hath said*] The assertions here ascribed to Job by Elihu are—

(1) That he is righteous.

(2) That God was unjust, and had taken away, set aside, and perverted his right; and that, notwithstanding his right, (that is, his righteous cause), he is regarded as a liar by God, Who angrily afflicts him in wrath, as if he were a heinous sinner; and that his wound (or his arrow), with which he is pierced by God (see vv. 4. 6. 9; xvi. 9. 17, 18; xix. 11), is

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incurable, without any fault on his own part. These allegations are deduced from Job's speeches, and may be collected from them. See xiii. 18; xix. 6; xxxiii. 10; xxvii. 2. 7; xxxi., the whole chapter. Compare above, on xxxiii. 10—12.

That these statements were substantially true, is asserted by the Sacred Writer Himself, Who says, that Job was "*righteous in his own eyes*," and "*justified himself rather than God*;" and that on this account, and for no other reason, Elihu's anger was kindled against him (xxxii. 1, 2). See above, *Prelim. Note* to chap. xxxii.

7. *drinketh up scorning*] Thirsts after it, and finds pleasure in it. See xv. 16. Cp. Ps. i. 1.

9. *For he hath said, It profiteth a man nothing*] This allegation is deduced from Job's words in ix. 22. 30, and from xxi. 7; xxiv. 1, where Job says, that, as far as this world is concerned, the wicked fare as well as the righteous, whereas (as the Gospel has more fully revealed to us) the consciousness of God's favour and love, and the hope of future happiness vouchsafed to the righteous who suffer here, make all their sufferings to be sources of joy (2 Cor. vii. 4. 1 Pet. i. 6—8).

13. *Who hath given him a charge*] Here is a proof of God's love. He has created the world, and He alone preserves it.

14. *If he set his heart upon man*] Rather, If He (God) set His heart upon Himself alone. *All flesh would perish*, if God thought only of Himself, and if He gathered into Himself and recalled His breath; for "in Him we live, and move, and have our being" (Acts xvii. 28. Cp. Gen. ii. 7). In His hand is our breath. All the breath in the nostrils of every living thing is His. And "when Thou takest away their breath, they die, and are turned to their dust" (Ps. civ. 29. Eccles. xii. 7).

- If he ^k gather unto himself his spirit and his breath,
 15 ^l All flesh shall perish together,
 And man shall turn again unto dust.
- 16 If now *thou hast* understanding, hear this :
 Harken to the voice of my words.
- 17 ^m Shall even he that hateth right [†] govern ?
 And wilt thou condemn him that is most just ?
- 18 ⁿ Is it fit to say to a king, *Thou art* wicked ?
 And to princes, *Ye are* ungodly ?
- 19 How much less to him that ^o accepteth not the persons of princes,
 Nor regardeth the rich more than the poor !
 For ^p they all *are* the work of his hands.
- 20 In a moment shall they die,
 And the people shall be troubled ^q at midnight, and pass away :
 And [†] the mighty shall be taken away without hand.
- 21 ^r For his eyes *are* upon the ways of man,
 And he seeth all his goings.
- 22 ^s There is no darkness, nor shadow of death,
 Where the workers of iniquity may hide themselves.
- 23 For he will not lay upon man more *than right* ;
 That he should [†] enter into judgment with God.
- 24 ^t He shall break in pieces mighty men [†] without number,
 And set others in their stead.
- 25 Therefore he knoweth their works,
 And he overturneth *them* in the night, so that they are [†] destroyed.
- 26 He striketh them as wicked men,
[†] In the open sight of others ;
- 27 Because they ^u turned back [†] from him,
 And ^v would not consider any of his ways :
- 28 So that they ^w cause the cry of the poor to come unto him,
 And he ^x heareth the cry of the afflicted.
- 29 When he giveth quietness, who then can make trouble ?
 And when he hideth *his face*, who then can behold him ?
 Whether *it be done* against a nation, or against a man only :

k Ps. 104. 29.

l Gen. 3. 19.
Eccles. 12. 7.m Gen. 18. 25.
2 Sam. 23. 3.
† Heb. *bind?*

n Exod. 22. 28.

o Dent. 10. 17.
2 Chron. 19. 7.
Acts 10. 34.
Rom. 2. 11.
Gal. 2. 6.
Eph. 6. 9.
Col. 3. 25.
1 Pet. 1. 17.
p ch. 31. 15.
q Exod. 12. 29.
30.† Heb. *they shall take away the mighty.*
r 2 Chron. 16. 9.
ch. 31. 4.
Ps. 34. 13.
Prov. 5. 21. & 15. 3.
Jer. 16. 17. & 32. 19.
s Ps. 139. 12.
Amos 9. 2. 3.
Heb. 4. 13.
† Heb. *go.*t Dan. 2. 21.
† Heb. *without searching out.*† Heb. *crushed.*† Heb. *in the place of beholders.*
u 1 Sam. 15. 11.
† Heb. *from after him.*
x Ps. 28. 5.
Isa. 5. 12.
y ch. 35. 9.
James 5. 4.
z Exod. 22. 23.

17. *Shall even he that hateth right govern?*] Could God govern the world if He were not just? Cp. Abraham's words (Gen. xviii. 25), "Shall not the Judge of all the earth do right?" On the word *chabash*, rendered *govern* (literally, to bind), see *Gesen.* 259, 260.

20. *the people shall be troubled at midnight*] There seems to be a reference here, and in v. 25, to the sudden destruction of the Egyptians at midnight; "At midnight the Lord smote all the firstborn" . . . "And Pharaoh rose up in the night, he, and all his servants; and there was a great cry in Egypt" (Exod. xii. 29, 30). Cp. above, on ix. 7; below, v. 28.

— *without hand*] By God's power alone; suddenly, and silently, without any act of man (Dan. ii. 34. Zech. iv. 6).

23. *For he will not lay upon man more*] Rather, *For He needs not think more upon man, that man may come before God in judgment.* A single thought of God, without the uttering of a word, is enough to summon the whole World to judgment. Job had earnestly craved for leave to *enter into judgment* with God (see xiii. 8; xvi. 21; xxiii. 3; xxxi. 35). Elihu replies, that God, of His own accord, finds out men in a moment, without any effort, and summons them to judgment. Job ought, therefore, to change his tone and say, "Enter not into judgment with thy servant, O Lord, for in Thy sight shall no man living be justified" (Ps. cxliii. 2). See what follows.

24. *He shall break in pieces mighty men without number*] Rather, *He crushes them* suddenly, *without searching out.* God needs not to go in quest of the wicked, and hunt them out, as an officer of justice tracks a thief. He can break the mighty ones in pieces in a moment. On the word rendered *number* (*cheker*), which ought to be translated *searching* (literally, *digging the earth, to find out*), see xiii. 9; xxxviii. 16. *Gesen.* 301.

26. *In the open sight*] In the great theatre of the world.

28. *So that they cause*] This is the cause of their punishment. Hereby God vindicates the poor.

— *he heareth the cry*] Cp. Exod. ii. 24, "God heard their groaning;" and see Exod. vi. 5. Is there not here another reference to the history of Israel in Egypt? Cp. v. 20.

29. *who then can make trouble?*] When God gives rest to the poor (cp. Ps. xciv. 13), who will dare to disturb them? (See v. 17. *Gesen.* 781.) The word occurs in this sense, ix. 20; x. 2; xv. 6; xxxii. 3.

In a Christian sense, these words may be paraphrased in the language of the Apostle, "Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth?" (Rom. viii. 33.)

— *when he hideth his face*] When God hideth His countenance, who then can enjoy grace? Cp. Ps. xi. 7; xiii. 1.

- ^a 1 Kings 12. 28, 30.
² Kings 21. 9.
- ^b Dan. 9. 7—14.
- [†] Heb. Should it be from with thee?
- [†] Heb. of heart.
- ^c ch. 35. 16.
- [†] Or, My father, let Job be tried.
- 30 That the hypocrite reign not,
 Lest ^a the people be ensnared.
- 31 Surely it is meet to be said unto God,
^b I have borne chastisement, I will not offend any more:
- 32 That which I see not, teach thou me:
 If I have done iniquity, I will do no more.
- 33 [†] Should it be according to thy mind? he will recompense it,
 Whether thou refuse, or whether thou choose; and not I:
 Therefore speak what thou knowest.
- 34 Let men [†] of understanding tell me,
 And let a wise man hearken unto me,
- 35 ^c Job hath spoken without knowledge,
 And his words were without wisdom.
- 36 || My desire is that Job may be tried unto the end,
 Because of his answers for wicked men.
- 37 For he addeth rebellion unto his sin,
 He clappeth his hands among us,
 And multiplieth his words against God.

30. Lest the people be ensnared] Or, lest they (the wicked) be snared to the people by their prosperity.

31. Surely it is meet to be said unto God] Or rather, For hath he (the proud sinner) confessed his sins? Hath he said to God, I have borne punishment; and being chastened and humbled thereby, I will not offend any more? Hath he made any such confession of sin? No; if he had done this, he would have been spared. But he hardened himself, and was therefore punished. This sentence is rightly taken interrogatively in the Targum; and so Hitzel and others.

— I have borne chastisement] This translation is approved by Gesen., under the word *nasa*, p. 568. Others render it, "I have borne the yoke of affliction, and will not kick against it, and cast it off" (cp. Isa. x. 27). The sense is the same. It is translated by others (as Delitzsch), I have exalted myself proudly. Cp. Hos. xiii. 1. Ps. lxxxix. 10.

— I will not offend] Cp. Neh. i. 7. Gesen. 257, who accepts this translation.

32. That which I see not, teach thou me] Hath the sinner made such a prayer as this to God? No.

33. according to thy mind? he will recompense it] Or, Shall God requite it according to thy mind? Wilt thou dictate to God the terms on which He must judge the world?

— Whether thou refuse] Rather, for thou hast cavilled at God's judicial dealings with men: see above, vii. 16; xix. 18; xxx. 1, where the same verb, *maas*, is used, which has the sense of refusing with disdain and despite. Cp. Gesen. 445.

— or whether thou choose; and not I] Rather, so then thou must choose (how to govern the world), not I. Elihu rejects the irreverent notion that man can order the world better than God. Or the words may be spoken in God's own name:—"Thou, a mere man, despisest and condemnest My method of governing the world; thou, forsooth, must undertake to govern it in My place!"

— speak what thou knowest] Declare thy own method of governing the world in God's stead.

34. Let men of understanding] Rather, men of understanding will say to me, and the wise man who hearkens to me, "Job hath spoken without knowledge." Elihu means, that it is not he himself who condemns Job; wise men, before whom he pleads God's cause (see on v. 2), will pronounce the verdict.

36. My desire] Heb. *abi*, my father; and so Vulg., *Aben Ezra*, *Luther*, and our margin render it. Some refer this title to God, the universal Father, and regard these words as a prayer to Him. Cp. Deut. xxxii. 6. Isa. lxiii. 16; lxiv. 7. Ps. lxxxix. 27. Jer. iii. 19. Others connect it with *abah*, to desire, and render it as in the Authorized Version. So Targum, *Kimchi*, *Umbreit*, *Eichhorn*, *De Wette*, *Gesen*. It is regarded as an interjection, like *aboi* (Prov. xxiii. 29. Gesen. 4), by *Ewald*, and others. Others connect it with *bi*, an expression

of prayer, "Quæso, utinam." See Gesen. 118; and Delitzsch here; *Lee*, 46.

But it may, perhaps, be submitted for the reader's consideration, whether the rendering of the Vulgate, "my father" (which is certainly the natural one), may not be right, and whether this honourable appellation is not addressed by Elihu to Job himself. It is clear from what follows (xxxv. 2), "Thinkest thou this to be right, for thou saidst," that Elihu is now turning from the others to address Job.

Elihu was a young man (xxxii. 6), and such an honourable title as *father* would be very suitable to be applied by him to Job, as it is applied to Saul by David (1 Sam. xxiv. 11), to Elijah by Elisha (2 Kings ii. 12), to Naaman by his servants (2 Kings v. 13), and to Elisha by Joash (2 Kings xiii. 14); and, being addressed to Job by Elihu, it would have the good effect of showing, that though Elihu, as God's messenger, reproved Job, yet he did it with dutiful, reverential, and filial affection; and the combination of this address, "my father," with the words, "Let Job be tried," would have also a happy propriety in removing all semblance of personal bitterness from Elihu's address, and there would have been a delicate refinement in this mode of speech. May it not be compared with St. Stephen's address to the Council, "Men, brethren, and fathers, hearken" (Acts vii. 2), and with St. Paul's, "Men, brethren, and fathers" (Acts xxii. 1)?

Elihu had been speaking to the wise men, before whom he was pleading; he now turns with an apostrophe to Job; and he speaks of Job in the third person, as if he were affectionately appealing to Job himself, and inviting him to contemplate himself, *ad extra*, and to pronounce judgment on himself.

— Because of his answers] Rather, as to answers. The pronoun (his) would be better omitted.

— for wicked men] Or, like wicked men, or such as are heard among them.

37. he addeth rebellion unto his sin] Rather, if he is not tried, he will add transgression to the sin (for which he suffers); he will add trespass to it by murmuring against God. The verbs here are *future*, and are so rendered by *Montanus*. The same word is rendered as *future* in v. 32; xxxviii. 11; xl. 5. Elihu's meaning is, that for Job's own sake he ought to be examined and tried, in order that he may be delivered from the sin and punishment of scorning God.

— He clappeth his hands] He will strike his hands in surprise and indignation (cp. Num. xxiv. 10; above, xxvii. 23), or it may be in scorn and triumph (see v. 28. Gesen. 593), if he is not tried, and such a victory will be his ruin.

— against God] Literally, to God. The Septuagint, Arabic, and Syriac favour the translation above suggested, and do not understand these words as applicable to what Job was already

XXXV. ¹ Elihu spake moreover, and said,

- ² Thinkest thou this to be right, *that* thou saidst,
My righteousness is more than God's ?
- ³ For ^a thou saidst, What advantage will it be unto thee ?
And, What profit shall I have, || *if I be cleansed from my sin* ?
- ⁴ † I will answer thee,
And ^b thy companions with thee ;
- ⁵ ^c Look unto the heavens, and see ;
And behold the clouds *which* are higher than thou.
- ⁶ If thou sinnest, what doest thou ^d against him ?
Or *if* thy transgressions be multiplied, what doest thou unto him ?
- ⁷ ^e If thou be righteous, what givest thou him ?
Or what receiveth he of thine hand ?
- ⁸ Thy wickedness *may hurt* a man as thou art ;
And thy righteousness *may profit* the son of man.
- ⁹ ^f By reason of the multitude of oppressions they make *the oppressed* to cry :
They cry out by reason of the arm of the mighty.
- ¹⁰ But none saith, ^g Where is God my Maker,
^h Who giveth songs in the night ;
- ¹¹ Who ⁱ teacheth us more than the beasts of the earth,
And maketh us wiser than the fowls of heaven ?
- ¹² ^k There they cry, but none giveth answer,
Because of the pride of evil men.
- ¹³ ^l Surely God will not hear vanity,
Neither will the Almighty regard it.
- ¹⁴ ^m Although thou sayest thou shalt not see him
Yet judgment *is* before him ;
Therefore ⁿ trust thou in him.
- ¹⁵ But now, because *it is* not so, || he hath ^o visited in his anger ;
Yet || he knoweth *it* not in great extremity :
- ¹⁶ ^p Therefore doth Job open his mouth in vain ;

a ch. 21. 15. &
34. 9.

† Or, by it more
than by my sin !

† Heb. I will
return to thee
words.

b ch. 34. 8.

c ch. 22. 12.

d Prov. 8. 36.
Jer. 7. 19.

e ch. 22. 2, 3.
Ps. 16. 2.
Prov. 9. 12.
Rom. 11. 35.

f Exod. 2. 23.
ch. 34. 28.

g Isa. 51. 13.

h Ps. 42. 8. &
77. 6. & 149. 5.
Acts 16. 25.
i Ps. 94. 12.

k Prov. 1. 28.

l ch. 27. 9.
Prov. 15. 29.
Isa. 1. 15.
Jer. 11. 11.
m ch. 9. 11.

n Ps. 37. 5, 6.

† That is, God.
o Ps. 89. 32.
† That is, Job.

p ch. 34. 35, 37.
& 38. 2.

doing, but to what would ensue if Job were not met, reproved, and corrected in these particular respects, to which Elihu refers.

CH. XXXV. 3. *What profit shall I have*] Rather, What good shall I derive from holiness more than from my sin ? Cp. Ps. xviii. 24. Hos. iv. 8 ; and see above, ix. 22 ; and the margin here.

8. *against him*] Against God. Cp. xxii. 2. Elihu, in this his third discourse, accosts Job from another point. Job had stood up as if he were in a position to lay claims, and plead merits, before God. He had behaved towards God like an impatient creditor. As little as man can injure God by his sin, so little can he profit Him by his virtue. Hence when God rewards the righteousness of man, He does it out of pure grace ; and if He withholds rewards from him, none can bring against Him the charge of injustice (*Hengstenberg*).

9. *they make—to cry*] Or, *they* (the oppressed) *cry out*. Cp. Judg. iv. 3. 2 Sam. xxii. 4. Zech. vi. 8. Elihu admits the truth of what Job had said (xxiv. 12), the oppressed “groan out of the city ;” but he denies the inference, that God is therefore indifferent to their sufferings ; and he says that the reason why they are not heard, is, that they do not pray in faith to Him. Cp. on Ps. xxxii. 3 ; and James i. 6 ; iv. 3.

10. *But none saith*] The oppressed cry out, but they do not VOL. IV. PART I.—81

cry out in faith to God. They only cry out as the beasts of the earth, or as the fowls of the heaven do (v. 11), by a physical instinct, without intelligent prayer to God.

— *Who giveth songs in the night*] God enables the faithful to sing praises and thanksgivings to Him, even in the darkest hour of affliction. Paul and Silas sang praises to God at midnight, when their feet were set fast in the stocks, in the prison of Philippi (Acts xvi. 25).

12. *Because of the pride*] Literally, *from the face of the pride of wicked men*. The sense is, *None giveth answer to deliver them from their oppressors*. And why ? Because they do not ask in faith.

14. *judgment is before him*] God does not forget thy cause, as thou supposhest. See xix. 7 ; xxxiii. 8 ; xxiv. 12 ; xxx. 20.

15. *But now—extremity*] The sense is, *And now, because His* (God's) *wrath hath not visited* (the wicked), but sometimes leaves them unpunished in this world, and because He (God) does not clearly take cognizance of guilt. See *Gesen.* 694, on the word rendered *guilt*, Heb. *pash* ; so *Sept.* and *Vulg.* The Rabbis render it *abundance*, from the Chaldee *push*, to overflow, which in Heb. signifies *to be proud* (*Gesen.* 670). Perhaps there is a connexion between these ideas ; and the word may signify “overflowings of ungodliness,” which made the Psalmist afraid (Ps. xviii. 3. Cp. on 1 Pet. iv. 4).

16. *Therefore doth Job open his mouth*] Rather, *Therefore Job will open his mouth in vanity, and will multiply words* M

He multiplieth words without knowledge.

XXXVI. ¹ Elihu also proceeded, and said,

² Suffer me a little, and I will shew thee

† Heb. *that there are yet words for God.*

† That *I have* yet to speak on God's behalf.

³ I will fetch my knowledge from afar,
And will ascribe righteousness to my Maker.

⁴ For truly my words *shall* not be false:
He that is perfect in knowledge *is* with thee.

⁵ Behold, God *is* mighty, and despiseth not *any*:

a ch. 9. 4. &
12. 13, 16. &
37. 23.

^a *He is* mighty in strength and † wisdom.

† Heb. *heart*.
‡ Or, *afflicted*.

⁶ He preserveth not the life of the wicked:
But giveth right to the || poor.

b Ps. 33. 18. &
34. 15.
c Ps. 113. 8.

⁷ ^b He withdraweth not his eyes from the righteous:

But ^c with kings *are they* on the throne;
Yea, he doth establish them for ever, and they are exalted;

d Ps. 107. 10.

⁸ And ^d if *they be* bound in fetters,
And be holden in cords of affliction;

⁹ Then he sheweth them their work,
And their transgressions that they have exceeded.

e ch. 33. 16, 23.

¹⁰ ^e He openeth also their ear to discipline,
And commandeth that they return from iniquity.

f ch. 21. 13.
Isa. 1. 19, 20.

¹¹ If they obey and serve *him*,
They shall 'spend their days in prosperity,
And their years in pleasures.

† Heb. *they shall pass away by the sword.*

¹² But if they obey not, † they shall perish by the sword
And they shall die without knowledge.

g Rom. 2. 5.

¹³ But the hypocrites in heart ^g heap up wrath:
They cry not when he bindeth them;

h ch. 15. 32. &
22. 16.
Ps. 55. 23.
† Heb. *Their soul dieth*.
‡ Or, *sodomites*, Deut. 23. 17.

¹⁴ ^h † They die in youth,
And their life *is* among the || unclean.

without knowledge, that is, if he is not to be corrected. The words are best rendered in the future tense. Cp. xxxiv. 37.

CH. XXXVI. 1. *Elihu also proceeded*] Elihu had spoken three times, i. e., as many times as any of the other friends, but Job does not reply, and he proceeds. The silence of Job, who had replied to every speech of the three friends, is a proof that Job was conscious that Elihu had reason on his side, and is an answer to those who disparage Elihu. See *Prelim. Note* to chap. xxxii.

3. *from afar*] From all parts of the Universe, which is the work of an All-wise and All-bountiful God, and proves His might and His mercy.

4. *He that is perfect in knowledge*] God Himself, speaking by me.

5. *and despiseth not any*] Therefore He does not despise thee, as thou allegest (x. 8—7. 13—16. Cp. xiii. 23; xiv. 15).

— *wisdom*] Literally, *heart*, the seat of love, as well as of knowledge.

7. *But with kings are they*] Rather, *but with Kings on the throne, there doth he set them for ever*. Cp. v. 11. 1 Sam. ii. 8. Ps. cxlii. 7.

How significant is this, in a Christian sense, now that God has made the humble and meek to "sit together with Christ Himself in heavenly places" (see Eph. ii. 6); and Christ, Who is King of kings, says, "To him that overcometh, will I give to sit with Me on My throne" (Rev. iii. 21).

8. *And if they be bound in fetters*] If they are chastened by

God, like captives taken in war and fettered, this is not done in wrath, that they may be tortured and executed as those unhappy captives are by their fellow-men, but with a wise and loving purpose, that they may be led by salutary discipline, and drawn by "the cords of a man" to self-examination, and "to repentance unto salvation, not to be repented of."

12. *they shall perish by the sword*] *They shall pass away by the sword of God's wrath*. Cp. xxxiii. 18. *Gesen.* 827.

— *without knowledge*] Without being conscious of their own sins, and of God's attributes; they will die impenitent and faithless, and therefore miserable. Cp. iv. 21; xxxv. 16.

13. *the hypocrites*] Rather, the *profane* and *godless*. See viii. 13; xiii. 16; xv. 34; xvii. 8; xx. 5; xxvii. 8; xxxiv. 30, in all which places it is rendered *hypocrite*, but it means rather one who is unholy and polluted. Cp. Isa. xxiv. 5. Jer. iii. 1, 2; xxiii. 11. *Gesen.* 293.

— *heap up wrath*] Treasure up to themselves the wrath of God. St. Paul is supposed by some (e.g. *Professor Lee*) to refer to these words, in Rom. ii. 4, 5; or the words may be rendered, "*they lift up wrath* in themselves against God," by pride and hardness of heart, as Pharaoh did. So *Schultens* and others, and this seems preferable.

— *They cry not*] They do not pray to God for pardon and deliverance, when He binds them as prisoners in the chains of affliction, in order to draw them nearer to Himself (v. 8).

14. *in youth*] By premature decrepitude brought on by sin.
— *the unclean*] Heb. *kedeshim*, "cinados," or "effeminate" (*Vulg.*). See above, on Deut. xxiii. 17. 1 Kings xiv. 24;

- 15 He delivereth the || poor in his affliction,
And openeth their ears in oppression.
- 16 Even so would he have removed thee out of the strait,
' Into a broad place where *there is* no straitness;
And †^k that which should be set on thy table *should be* full of ' fatness.
- 17 But thou hast fulfilled the judgment of the wicked :
|| Judgment and justice take hold on thee.
- 18 Because *there is* wrath, beware lest he take thee away with *his* stroke :
Then ^m a great ransom cannot † deliver thee ;
- 19 ⁿ Will he esteem thy riches ?
No, not gold, nor all the forces of strength.
- 20 Desire not the night,
When people are cut off in their place.
- 21 Take heed, ° regard not iniquity :
For ^r this hast thou chosen rather than affliction.
- 22 Behold, God exalteth by his power :
^q Who teacheth like him ?
- 23 ^r Who hath enjoined him his way ?
Or ^s who can say, Thou hast wrought iniquity ?

Or, afflicted.

i Ps. 18. 19. &
31. 8. & 118. 5.

† Heb. *the rest of
thy table.*

k Ps. 23. 5.
l Ps. 36. 8.

|| Or, judgment
and justice
should uphold
thee.

m Ps. 49. 7.

† Heb. *turn thee
aside.*

n Prov. 11. 4.

o Ps. 66. 18.

p See Heb. 11. 25

q Isa. 40. 13, 14.
Rom. 11. 34.

l Cor. 2. 16.
r ch. 31. 13.

s ch. 34. 10.

xv. 12; xxii. 46. 2 Kings xxiii. 7. Here is an evidence of the prevalence in Job's age and country, of that sin which brought God's wrath on Sodom and Gomorrah, and was one of the reasons of the extermination of the nations of Canaan (Lev. xviii. 22, 27); and, as the etymology of this word shows (cp. above, on Gen. xxxviii. 21, and Deut. xxiii. 17—such is the corruption of man's heart), the vilest crimes were even consecrated as parts of religion.

16. *Even so would he have removed thee*] Or, *Even so He wretched them on.* He is instigating and impelling thee by means of thy affliction, into a state of greater glory and happiness. He is impelling thee forward to thy good, from a narrow passage into a large room, if thou receivest aright His fatherly chastisement. Cp. Ps. xxxi. 9.

— *that which should be set on thy table*] Literally, the descent, or setting down of thy table. The tables of the Orientals in ancient times were probably like what they are now—easily movable; trays set on short feet, raising them a few inches from the ground (Rich).

17. *thou hast fulfilled the judgment of the wicked*] Thou judgest God, as the wicked do, and therefore judgment and justice join in punishing thee for thy rash judgment of God. Some render it (as the Authorized Version does) *take hold of thee*, but the other translation seems preferable.

18. *Because there is wrath*] *Because* thou hast *wrath* (against God), take heed that it do not drive thee against His smiting (see Gesen. 793, and cp. xxxiv. 26, and above, v. 13); i. e., that it do not expose thee to punishment from Him: and let not the multitude of ransom (that thou mayest think thyself able to offer) tempt thee to sin; see what follows. As Professor Lee remarks, there is a reference here to the practice of brigands and pirates (a custom still prevalent even in certain parts of Europe) seizing wealthy travellers, and demanding a large ransom from their friends for their liberation.

19. *Will he esteem thy riches?*] So Gesenius renders the words, p. 655, and Lee, p. 471. Cp. xxxiv. 19; and then the word *betsar*, here rendered *gold*, would be another form of *better*, viz., *precious ore* (see xxii. 24); and so Gesen. 135, and cp. Hirzel, p. 225.

Others suppose *betsar* to be equivalent to *be-tear*; i. e., in affliction, and render the words, Shall thy munificence (or thy crying) stand as in the battle array on that side, so that thou mayest not be in affliction (so Targum, Schultens, Delitzsch).

20. *Desire not the night*] Do not long for death and judgment, as if thou wert sure of acquittal. See Job's words, iii. 13—14, vi:8, 9; vii. 1; x. 18; xiv. 13; xvi. 21; xxiii. 3; xxxi. 35.

21. *this hast thou chosen*] Thou hast not acquiesced in afflictions, which are means of spiritual health, but hast perverted them into occasions of sin.

ELIHU'S APPEAL TO GOD'S OMNIPOTENCE.

22. *Behold, God exalteth by his power*] Or, *Behold, God exalts Himself in power* (Gesen. 784); *Who is Master* (and Teacher) like Him?

Elihu's fourth and last discourse is divided into two parts. In the first part (from xxxvi. 2, to xxxvi. 21), he declares that the infliction of suffering is not inconsistent with the Divine justice; he shows how God afflicts the righteous in order to chastise, purify, and lead them to greater glory, if they allow tribulations to do their proper work.

In the second portion he affirms that God is great, and therefore must also be just. *Behold, God is great in power*, and therefore must He be of great justice, and full of righteousness. He dealth equitably, therefore the people must fear Him. He regardeth not those who are wise in their own eyes, nor such as in their self-righteousness would tax Him with wrong. Elihu shows that Job's allegation that he has been unrighteously handled, and his impeachment of God's righteousness, are contraventions of His Nature, as manifested in Creation. The Omnipotence and Wisdom of God, which are every where apparent in the Universe, furnish a testimony to God's righteousness. All attributes of the Divine Nature are rays proceeding from one centre; where one is, there also of necessity must the others be. How can the Being Who every where shows Himself in Creation to be most perfect, be defective in this one point? Every witness therefore in Nature to God's greatness as a Creator, rises against an arraignment of God's righteousness. Whoso will bring a charge against God's justice, must measure himself with the Divine Omnipotence.

At first sight it may seem surprising that the mind of the righteous sufferer is directed by Elihu, and by Jehovah Himself, to the wondrous formation of the Clouds, to Thunder, Lightning, and Snow, and to the War-horse, the Hawk, and the Eagle. But when we examine the matter more carefully, we see that such a course of reasoning is excellently fitted to its purpose. An Almighty and All-wise God, Who is not at the same time righteous, is in truth an inconceivable impossibility. For this reason, they who impeach God's Righteousness, are always on the high road to doubt His existence. Pelagianism leads not merely to the destruction of the true idea of God, but to blank Atheism (*Hengstenberg*).

It must also be borne in mind that God rises from an appeal to the signs of His power and goodness in the visible world, and refers Job to His working in the invisible world, in the domain of spirits, and challenges Job to a comparison of human power with that of God in the defence and deliverance of Mankind, even of Job himself, from his spiritual enemies. See below, on xl. 6—15.

t Ps. 92. 5.
Rev. 15. 3.

24 Remember that thou 'magnify his work,
Which men behold.

25 Every man may see it;
Man may behold it afar off.

u 1 Cor. 13. 12.

26 Behold, God is great, and we "know him not,
"Neither can the number of his years be searched out.

x Ps. 90. 2. &
102. 24, 27.
Heb. 1. 12.
y Ps. 147. 8.

27 For he 'maketh small the drops of water;
They pour down rain according to the vapour thereof,

z Prov. 3. 20.

28 "Which the clouds do drop
And distil upon man abundantly.

29 Also can any understand the spreadings of the clouds,
Or the noise of his tabernacle?

a ch. 37. 5.

30 Behold, he "spreadeth his light upon it,
And covereth † the bottom of the sea.

† Heb. the roots.

b ch. 37. 13. &
38. 23.

31 For 'by them judgeth he the people;
He 'giveth meat in abundance;

c Ps. 136. 25.
Acts 14. 17.

32 "With clouds he covereth the light;
And commandeth it not to shine by the cloud that cometh betwixt;

e 1 Kings 18. 41,
45.

33 "The noise thereof sheweth concerning it,
The cattle also concerning † the vapour;

† Heb. that
which goeth up.

XXXVII. 1 At this also my heart trembleth,
And is moved out of his place.

24. Which men behold] Rather, which men celebrate in songs of praise (Vulg.), as thou oughtest also to do, instead of censuring them.

27. he maketh small the drops] He draweth them up (cp. xv. 4. 8); and afterwards they pour down rain (Schultens). Or it may mean, that He ruries them, and then they pour down rain according to the vapours.

— thereof] Or rather, of Him, i. e. of God. The mist and vapour are God's servants and messengers (Ps. cxlviii. 8).

29. the noise of his tabernacle] The thunder and storms of His heavenly tent, pavilioned over by the spreading of the clouds, as with a canopy.

30. And covereth the bottom of the sea] With the flashes of His lightning, which penetrates to the bottom (literally, roots) of the sea, and envelopes it in a blaze. God can make fire to penetrate even into the abysses of the water, and involve all in a flame. See Vulg. here: "Si voluerit fulgurare lumine suo desuper, cardines quoque maris aperiet." On the word *casah*, to cover, see xv. 27; xxi. 6; xxxi. 33; below, v. 32. Ps. cxlvii. 8. Isa. xi. 9; and Gesen. 407.

31. by them judgeth he the people] God is represented as a mighty King, enthroned in His royal pavilion of the heavens (v. 29), and sending forth His rains and dews as His ministers in Mercy and Love, and His thunderings, lightnings, and storms in Power and Majesty, and giving food to all flesh (cp. Ps. cxlvii., cxlviii. Jer. v. 24; xiv. 22), and by these He judgeth the people, and calleth upon them to adore and obey Him. Compare Acts xiv. 17; and St. Paul's argument, in Rom. i. 19, 20: "That which may be known of God, is manifest in them, for God hath showed it unto them; for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (or *divinity*). See below, on Rom. i. 18, 19.

How fully will this description of God's Judicial Majesty, exercising its power by means of the Elements, be realized at the Great Day, when He will involve the terraqueous globe in a general conflagration, and summon the World to judgment! (2 Pet. iii. 10—12.)

32. With clouds he covereth the light] Rather, He covereth both His hands with light. Cp. Sept., Vulg., Syriac, Arabic, and most recent interpreters. God clothes His hands with the splendour of His lightning. He wraps His hand in flame, which scorches the world, but does not hurt Him, nay rather, is the vesture and instrument of His power.

— And commandeth it—betwixt] Rather, He giveth it (the lightning) a command as an assailant, or avenger. The word for avenger is *maphegia* (ch. vii. 20), from *paga* (pango, *πηνυμι*), to strike, or smite. See Gesen. 665, 666; and cp. Delitzsch. Others render the words, He gives to it a command against the enemy. Cp. Ps. xi. 6. So Ewald and Hirzel.

33. concerning it] Rather, concerning Him, namely, concerning God;—the thunder is His voice; the lightning is the splendour of His Presence and Power. All these speak of Him.

— The cattle also concerning the vapour] Rather, the cattle also give notice of His rising up. Even the irrational animals, the herds and flocks, feel the presence of God in the elements (as Balaam's ass saw the angel), and give presages of the coming storm, when He rises up to show His Majesty and Power (cp. Virg., Georg. i. 374); how much more oughtest thou, who art endued with reason, to recognize the working of God in the universe?

The Hebrew *aph*, rendered also, is by some (as Schultens and Hirzel) translated *wrath* (as in v. 13); but see Gesen. 69. Cp. Ewald and Delitzsch.

There is an argument *à fortiori* here. In the exhortations of Holy Scripture, Man is often sent to the lower animals of creation to learn wisdom from them. For instance, to the Ant (Prov. vi. 6), to the Ox and Ass (Isa. i. 3), to the Crane and Swallow (Jer. viii. 7), to the Fowls of the air, and to the Lilies of the field (Matt. vi. 28. Luke xii. 24. 27), to the Fig-tree (Matt. xxiv. 32); and so here Man is referred to the cattle for instruction. They also—even they—feel and announce the presence and working of God. Probably, while Elihu was uttering these words, there were symptoms visible of the coming storm, and of the sweeping forward of the whirlwind, from which the LORD spake to Job (see xxxviii. 1), and perhaps even the cattle in the neighbouring fields, cowering beneath the tempest, gave signs of the approach of their CREATOR.

CH. XXXVII. 1. At this also] Yea, at this my heart trembleth; that is, when God riseth up to execute judgment in the elements, not only do the cattle give signs of fear (see xxxvi. 33), but my heart also palpitates; and I say to others, Hear, O hear, the roar of His voice, and the murmuring that goeth out of His mouth. Perhaps the distant bellowing of the thunder of God's approach was heard, when Elihu said this.

- ² † Hear attentively the noise of his voice,
And the sound *that* goeth out of his mouth.
- ³ He directeth it under the whole heaven,
And his † lightning unto the † ends of the earth.
- ⁴ After it * a voice roareth :
He thundereth with the voice of his excellency ;
And he will not stay them when his voice is heard.
- ⁵ God thundereth marvellously with his voice ;
^b Great things doeth he, which we cannot comprehend.
- ⁶ For ^c he saith to the snow, Be thou *on* the earth ;
† Likewise to the small rain, and to the great rain of his strength.
- ⁷ He sealeth up the hand of every man ;
^d That all men may know his work.
- ⁸ Then the beasts ^e go into dens,
And remain in their places.
- ⁹ † Out of the south cometh the whirlwind ;
And cold out of the † north.
- ¹⁰ † By the breath of God frost is given,
And the breadth of the waters is straitened.
- ¹¹ Also by watering he wearieth the thick cloud,
He scattereth † his bright cloud :
- ¹² And it is turned round about by his counsels,
That they may ^f do whatsoever he commandeth them
Upon the face of the world in the earth.
- ¹³ ^h He causeth it to come, whether for † correction,
Or ⁱ for his land, or ^k for mercy.
- ¹⁴ Harken unto this, O Job :
Stand still, and ^l consider the wondrous works of God.
- ¹⁵ Dost thou know when God disposed them,
And caused the light of his cloud to shine ?
- ¹⁶ ^m Dost thou know the balancings of the clouds,
The wondrous works of ⁿ him which is perfect in knowledge ?
- ¹⁷ How thy garments *are* warm,

† Heb. *Hear in hearing.*

† Heb. *light.*
† Heb. *wings of the earth.*
a Ps. 29. 3. & 68. 33.

b ch. 5. 9. & 9. 10. & 36. 26.
Rev. 15. 3.
c Ps. 147. 16, 17.

† Heb. *and to the shower of rain, and to the showers of rain of his strength.*
d Ps. 109. 27.
e Ps. 104. 22.

† Heb. *Out of the chamber.*
† Heb. *scattering winds.*
f ch. 38. 29, 30.
Ps. 147. 17, 18.

† Heb. *the cloud of his light.*

g Ps. 148. 8.

h Exod. 9. 18, 23.
i Sam. 12. 18, 19.
Esra 10. 9.
ch. 36. 31.
† Heb. *a rod.*
l ch. 38. 26, 27.
k 2 Sam. 21. 10.
l Kings 18. 45.
1 Ps. 111. 2.

m ch. 36. 29.

n ch. 36. 4.

3. *He directeth it*] Rather, *he letteth it* (the thunder and the lightning) *loose*. See Ewald, *Hirzel, Carey, Delitzsch*.

— *the ends*] The *wings*, or *fringes* of the earth, compared to a mantle spread out. Cp. Deut. xxii. 12. Num. xv. 38. Isa. xxiv. 16; below, xxxviii. 13. Gesen. 406.

4. *a voice roareth*] The voice of His thunder. See on Rev. x. 3, 4.

— *will not stay them*] Will not stay His lightnings.

6. *the small rain*] God speaks to the shower of rain, the former rain at the beginning of winter; and to the great rain of His strength, i.e. the latter rain; and to the snow, in the period between these. These are His messengers to man.

7. *He sealeth up the hand of every man*] In the winter's cold, when all rural works are at a standstill. Cp. xxxiii. 16; and Homer, *Iliad* xvii. 549; Hesiod, *O. et D.* 492:

ἄνθρωποι χειμῶνι ὅτε κρύος ἀνέσας ἔργων
ἐσχάσει . . .

— *That all men may know his work*] God seals the works of men in winter, in order that they may recognize His work, and may adore Him, Who enables them to work, and also disables them from working when He wills.

8. *their places*] Their lairs.

9. *Out of the south*] Literally, *out of the chamber* (Heb. *cheder*: see ix. 9. Cp. Ps. cxxxv. 7. Gesen. 262). It is supposed by some to mean *a constellation* (in astronomical

language, *a house*); but the parallel place (ix. 9) seems to authorize the other rendering. Elihu says, that whatever comes upon the earth from any quarter of heaven, comes by God's appointment.

— *out of the north*] Literally, *out of the scatterers* (Heb. *mezarim*: Gesen. 462); the north winds, that scatter the clouds. Others suppose the word to signify constellations of the north; Fuerst, 793; and so Professor Lee, who supposes that the *mezarim* here are the same as *Mazzaroth*, in xxxviii. 32. So Aquila and Theodotion.

11. *he wearieth*] He loadeth them with a burdensome freight of water, to be discharged in rain.

— *He scattereth*] He diffuseth, or spreadeth abroad.

12. *it is turned round about*] He steers the clouds, as a ship at sea, and guides them as He wills.

13. *for correction—his land*] As by the Deluge, and by inundations. The earth is His, and not thine.

— *for mercy*] As by the wonderful annual overflow of the Nile, fertilizing the land of Egypt with harvests, produced without rain.

16. *the balancings of the clouds*] Even the clouds, which seem to be driven about capriciously and at random, at the mercy of fierce winds, or to be ready to burst with torrents and cataracts of water, are all suspended in the air, and are weighed in a balance by God.

17. *How thy garments are warm*] This translation is autho-

- When he quieteth the earth by the south wind?
- o Gen. 1. 6.
Isa. 44. 24. 18 Hast thou with him ° spread out the sky,
Which is strong, and as a molten looking glass?
- 19 Teach us what we shall say unto him;
For we cannot order our speech by reason of darkness.
- 20 Shall it be told him that I speak?
If a man speak, surely he shall be swallowed up.
- 21 And now men see not the bright light which is in the clouds:
But the wind passeth, and cleanseth them.
- † Heb. Gold. 22 † Fair weather cometh out of the north:
With God is terrible majesty.
- p 1 Tim. 6. 16. 23 Touching the Almighty, ° we cannot find him out:
q ch. 36. 5. ° He is excellent in power, and in judgment,
And in plenty of justice: he will not afflict.
- r Mat. 10. 28. 24 Men do therefore ° fear him:
s Matt. 11. 25.
1 Cor. 1. 26. He respecteth not any that are ° wise of heart.
- a So Exod. 19.
16, 18. XXXVIII. 1 Then the LORD answered Job ° out of the whirlwind, and said,
1 Kings 19. 11. Ezek. 1. 4. Nah. 1. 3.

rized by a similar phrase, in Exod. xi. 7. Or the words may be rendered, *Thou, whose garments are warmed, when He (God) calms the earth with the south, i.e. with its heat.* Even the garments which are close to thee, next to thy skin, do not warm thee, except God wills it; and how canst thou scrutinize the secrets of His counsels, and fathom the depths of His works?

18. *strong, and as a molten looking glass*] Literally, *strong, as what is poured out*, as metal. See Exod. xxxviii. 8. 1 Kings vii. 37; and above, on Gen. i. 6.

20. *If a man speak, surely he shall be swallowed up*] Rather, *shall a man speak to be swallowed up?* Cp. ii. 3; xxxii. 22. Shall a man, frail man, so speak concerning God, as to expose himself to be swallowed up by Him? Or shall a man even utter a wish to be so treated? Elihu refers to Job's speeches, iii. 3; vi. 8.

21. *And now men see not*] Men are not able to gaze at the light of the sun when the wind passeth, and clearth the sky of its clouds; how much less can they look at the glory of God, their Creator, without being dazzled by it!

22. *Fair weather cometh out of the north*] So *Schultens, Gesen.* (p. 239), and others, who suppose that the word *zahab* (literally, *gold*) here signifies the pure bright light of the sun.

But it does not seem necessary to desert the literal meaning of the word, namely, *gold*. So *Vulg., Arabic, Syriac, Lee, Ewald, Hirzel, and Delitzsch*. Men may explore the mines of gold in the north country (see xxxviii. 1—12; and cp. *Herod.* iii. 116; *Plin.*, N. H. vi. 11; xxxiii. 4; *Lee*, p. 484; *Hirzel*, p. 233; *Delitzsch*, p. 445), and may bring it from those regions; but the treasures of God's wisdom and knowledge, who can search out and enrich himself with them? Elihu is referring with approval to Job's own language in chapter xxviii.

23. *he will not afflict*] He has no pleasure in vexing thee, as thou supposest (see xvi. 14). No; this is inconsistent with His infinite justice and power, which made and preserves the world. This seems the most probable interpretation of the word rendered *afflict* (*anah*), and is authorized by its use in other places of this Book (see xxx. 11), to which it is a reply, and it is confirmed by the *Targum* here. Cp. Lam. iii. 33. Other interpretations are suggested by *Lee, Hirzel, Ewald, Carey, and Delitzsch*.

24. *Men do therefore fear him*] This is the sum of the argument. The contemplation of God's majesty, and of man's nothingness, leads men to fear and adore Him, Who despises and confounds all that are wise in their own eyes. Even God's goodness ought to inspire awe: "There is mercy with Thee, therefore shalt Thou be feared" (Ps. cxxx. 4. 7).

THE LORD'S APPEARANCE, FOLLOWING THE DISCOURSES OF ELIHU.

CH. XXXVIII. 1. *Then the LORD answered Job*] It is 86

expressly said here, that the LORD answered *Job*. This is an argument for the genuineness of the foregoing speeches of Elihu. If nothing had intervened between Job's speeches and the Lord's answer, it would not have been said that "the Lord answered *Job*," but simply that "the Lord answered." Such is the formula by which the speeches of every one of the three friends are introduced throughout the book. "Then answered Eliphaz the Temanite" (iv. 1). "Then answered Bildad the Shuhite" (viii. 1). "Then answered Zophar the Naamathite" (xi. 1). So it is in every case, and it is never said that they answered *Job*. The mention of the fact, that the Lord answered *Job*, is tantamount to an intimation that *some one else* had spoken just before the Lord's answer. This was Elihu. And the declaration, that the Lord answered *Job* (and not answered *Elihu*), ought to guard us against the error into which some ancient expositors have fallen, and which has vitiated their estimate of Elihu's character and of his discourses (see above, *Prelim. Note* to chap. xxxii.), namely, the error of supposing that the words, with which the Lord's answer begins, "Who is this that darkeneth counsel by words without knowledge," were addressed to *Elihu*. It fixes them on *Job*. Nor is this all. *Job* applies them to himself (xlii. 3).

ELIHU, AND THE WORK OF THE MINISTRY, PREPARING THE WAY FOR PERSONAL COMMUNION WITH GOD.

It has been already observed (see on xxxii., *Prelim. Note*), that the discourses of Elihu were very appropriate and necessary as an argumentative reply to *Job*, and as a preparation for the sublime and overwhelming manifestation of the glory and majesty of Jehovah.

Jehovah Himself does not give an account of His doings to Man. This would be inconsistent with His divine dignity, and with the relation in which the Almighty Creator and Judge of all, stands to all His creatures. But, in His great mercy and goodness to men, He deals with them as reasonable beings, and provides for them salutary instruction in divine things. He has set up a Visible Church in the world, and has committed to her care the Holy Scriptures, and has given her a commission to preach His Holy Word by human agency, and to vindicate His ways to men. And He has charged the Ministers of His Church to take heed, as "good stewards of His manifold gifts," to use all the means which Reason and Revelation afford, and which human labour and industry can cultivate and apply, in the discharge of their sacred functions. "The Priest's lips should keep knowledge, and they should seek the Law at his mouth, for he is the messenger of the Lord of Hosts" (Mal. ii. 7). The Bishop of Ephesus, who had special spiritual gifts, is exhorted by St. Paul to stir up the gift of God that is in him (2 Tim. i. 6). He must give attendance to reading, to exhortation, to doctrine; he must meditate on these things, and give himself wholly to them (1 Tim. iv. 13). The Pastors of God's Church must "speak the things which

2 ^b Who is this that darkeneth counsel
By ^c words without knowledge?

b ch. 34. 35. &
42. 3.
c 1 Tim. 1. 7.

become sound doctrine" (Titus ii. 1); and they must ponder on the punishment which awaits them, if the souls committed to their charge perish through their ignorance or carelessness.

These truths are suggested to us by the mission of Elihu. He is a man, like Job and his friends; he also (as he himself says, xxxiii. 6) is formed of clay; and he is a young man (as Timothy was); and he himself draws attention to the fact (xxxii. 6), and yet he speaks to the aged, and reproves them; and why? Because he speaks the words of God; because, as he himself avows, "the inspiration of the Almighty giveth understanding" (xxxii. 8). "The Spirit of God hath made him, and the breath of the Almighty hath given him life" (xxxiii. 4). It is because he has a divine commission, that he speaks; and on this ground he claims to be heard.

This is the office of the Visible Church of God. The Church is the World's Elihu. "*My God is He*," is her name. She comes forth to speak to the Jobs in their sorrows, to the wealthy, and the noble, "to show" (in the words of *Burke*) "a due and anxious sensation of pity to the distressed, not only of the poor and lowly, but of the miserable great," and "to bow down the stubborn neck of pride and ambition to the yoke of moderation and virtue." She comes forward to reprove the wise men of this world, the Eliphazes, the Bildads, and the Zophars. She came forth in ancient prophecy, and in all the divine dispensations of the Levitical Priesthood; she came forth in Apostles and Evangelists, in Saints, and Martyrs, and Confessors, in holy Fathers, and Doctors, and Pastors; and she is ever coming forth in the Apostolic Ministry of orthodox, learned, and pious Bishops, Priests, and Deacons; she is ever doing the work of Elihu.

But it is to be remembered that this work of the Church is only preparatory and *manusfactory*. Elihu was only a channel of grace to Job, not a source. He was an instrument in God's hands, and ascribed all his efficiency to Him. He came from God, in order to bring Job to God. This is the work of the Ministry, in the Visible Church. Each individual soul must be brought by it into direct personal communion with God. This is what was represented by the sublime appearance of JEHOVAH Himself, following immediately after the discourse of Elihu. God does not condescend to argue with men (this is done for Him by the Christian Elihu), but He reveals Himself personally to the soul of every devout and humble believer; He awakens him to a consciousness of the Divine Omnipotence and Infinite Wisdom, and of his own nothingness. This, and this alone, was the subject of God's pleadings with Job, which were not put forth as logical arguments, but as judicial interrogations. And the result of the whole is this,—that like the holy and penitent Job, the pious soul, which has heard of God by the Ministry of the Church, is brought to a personal vision of God, and to direct communion with Him: "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee" (xlii. 5). And when it has caught a sight of God by faith, when it sees God, the All-holy, and All-pure, as well as All-powerful, All-wise, All-righteous, and All-merciful, then the penitent soul sees herself also, and exclaims, "Wherefore I abhor myself, and repent in dust and ashes" (xlii. 5, 6).

Glorious vision! Blessed foretaste of heavenly fruition, and beatific contemplation of God!

This is the gracious process which has been devised by God's wisdom and mercy to man, and is ever going on in the work of the Christian Church, and in the life of every believer.

We may illustrate this process by two or three specimens of it.

The wise men of the East were drawn at first by means of a physical phenomenon, the Star in the heavens, then they were brought to Judaea, and to the Doctors of the Law, and to the Scriptures (that is, to the guidance of the Visible Church of God); but at length they were led to the cradle of Bethlehem, and to the vision of Christ Himself.

Again, John the Baptist was sent to prepare the way of the Lord; and he did prepare it. He was an Elihu of the Gospel. He was only a voice, preparing the way for the Word. "Ye sent unto John," says Christ, "and he bare witness unto the truth. He was a burning and a shining light (*lamp*): and ye were willing for a season to rejoice in his light. But I have greater witness than that of John; for the works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me" (John v. 33—36). John the Baptist, the Elihu of the Gospel, prepared the way of the LORD; but when the LORD appeared,

then the Elihu vanished,—as stars vanish at sunrise, and as rivers are emptied in the sea.

In like manner, the Samaritan woman was an Elihu to her friends; but when Christ had tarried with them three days, and they had heard His own word, then they "said unto the woman, Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the World" (John iv. 39—42).

We may apply these remarks to the two great modes of working, in which the functions of the Visible Church, and of her Ministry to the souls of men, are exercised.

The Church of God holds the Scriptures in her hands. She is their Guardian and Keeper; and she has a commission to deliver them to men, as the Inspired Word of God. She does the work of Elihu in this respect; and this work is a preparatory one, like Elihu's. The devout soul *hears* the Scriptures, which are delivered to it by the Church of God. But the soul must do more than this. It must *see* God, by personal communion with Him in His Holy Word (see *Hooker*, I. xiv. 1; and III. viii. 14); and when it enjoys that blessed vision, it cries out, with Job, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee" (xlii. 5).

The Church of God preaches also the doctrine of the Sacraments, and ministers them to the people; but the Holy Spirit of God it is, and He alone, Who can cause the heart to burn with love, and illuminate the inner eye, and make the Saviour Himself "known to His disciples in the breaking of bread" (Luke xxiv. 35), so that they can exclaim, with rapturous ecstasy, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee."

No one who considers these important truths, can fail, it is conceived, to recognize the divine wisdom with which the person of Elihu is introduced in this Book. No one, it is presumed, will question the genuineness of his speeches. That modern School of Criticism, which would expunge them from this Book (see *Prelim. Note* to chap. xxxii.), seems to be blind to the great principles of Theology which are involved in them, and would recklessly and ruthlessly mar the beauty and value of the Book.

No one, again, who considers these principles, will be surprised that Jehovah should take up the discourse of Elihu where that discourse leaves off, namely, in the assertion of God's Omnipotence and unsearchable Wisdom, and should thus give a tacit approval to Elihu's speeches. And no one will marvel that Elihu, having performed his task, should disappear in quietness and joy, being absorbed in the glory of JEHOVAH. "Who is Paul, and who is Apollos" (asks the great Apostle), "but Ministers by whom ye believed, even as the LORD gave to every man?" "So then neither is he that planteth, *any thing*, neither he that watereth; but God that giveth the increase" (1 Cor. iii. 5, 7). Who is Elihu? His name means, "*God is He*;" and his office is to draw the eyes of Job from man, and to fix them on God. Elihu had spoken in God's name, and by God's power. He had prepared the way for God. It is not said of Elihu, as it is of Job, that his words were ended (xxxi. 40), or that he ceased to answer Job, as it is said of the three friends (xxxii. 40). No; Elihu's words are taken up, and continued by the Almighty. Man melts away into God; Elihu is absorbed in Elohim; and now God Himself speaks, whose ways Elihu had prepared. Elihu disappears, and God is all in all.

— the LORD] Jehovah. See on i. 6.

— answered Job out of the whirlwind] In awful majesty and power. God appears in the storm, and speaks to Job. God's discourse is an interpretation of the storm. "Wilt thou condemn Me, that thou mayest be righteous?" (xl. 8.) is the voice of the storm to Job.

The discourses of Elihu (says *Hengstenberg*) are impressed with the seal of a Divine mission, by the fact that God's discourse is connected with them by sameness of idea, and sameness of treatment. Elihu had proved God's glory, and His consequent righteousness, from the wonders on high, from the formation of the clouds, of the lightning, and of the thunder. The Divine discourse begins at the same point, and then descends to the earth; to the revelation of the glory of God in the animated creation, where both the lion and the raven, the higher and weaker animals, all rise up as witnesses for God. Elihu had pleaded for God; but what Elihu needed, was the Divine sanction. This alone could prove that he had stood up for God.

Moreover, it was not a mere question of doctrine. Job was

d ch. 40. 7.

† Heb. *make me know.*

3 ^d Gird up now thy loins like a man;
For I will demand of thee, and † answer thou me.

e Ps. 104. 5.
Prov. 8. 29. &
30. 4.
† Heb. *if thou knowest understanding.*

4 ^e Where wast thou when I laid the foundations of the earth?
Declare, † if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest?
Or who hath stretched the line upon it?

† Heb. *sockets.*
† Heb. *made to sink?*

6 Whereupon are the † foundations thereof † fastened?
Or who laid the corner stone thereof;

f ch. 1. 6.

7 When the morning stars sang together,
And all 'the sons of God shouted for joy?

g Gen. 1. 9.
Ps. 33. 7. &
104. 9.
Prov. 8. 29.
Jer. 5. 22.

8 ^g Or *who* shut up the sea with doors,
When it brake forth, *as if* it had issued out of the womb?

9 When I made the cloud the garment thereof,
And thick darkness a swaddlingband for it,

† Or, *established my decree upon it.*
h ch. 26. 10.

10 And †^h brake up for it my decreed *place*,
And set bars and doors,

11 And said, Hitherto shalt thou come, but no further:
And here shall † thy proud waves ⁱ be stayed?

† Heb. *the pride of thy waves.*
† Ps. 89. 9. &
93. 4.
k Ps. 74. 16. &
148. 5.

12 Hast thou ^k commanded the Morning since thy days;

to rise to a higher spiritual altitude, and human efforts alone could not accomplish that. God must reveal Himself to him. Error in religion cannot be cured, a higher point in the spiritual life cannot be attained, except by a vision of God. Job himself confesses this: "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee" (xlii. 5). Job's earlier religious point of view, notwithstanding his great piety, is thus characterized by himself as a lower one. But having now been prepared by his sufferings, and by the mission of Elihu, he is raised to a higher level. Instruction must precede God's revelation of Himself. It is God's method to communicate instruction to men by means of men. He sent an angel from heaven to command Cornelius to send for Peter, and He sent Peter, by a vision, to Cornelius. Christ Himself sent Saul, at his conversion, into the city, and He sent Ananias to Saul. (See below, on Acts ix. 6.) And inasmuch as Elihu had been God's spokesman, God's discourse naturally takes up and continues that of Elihu.

In one portion of his discourse, Elihu had laid down a theory on the purpose of life. To enter upon such a subject would scarcely accord with the Majesty of God. From it we shall only expect the development of the main idea of the other principal part, the proof that Job's moral and spiritual tone was injuriously affected by a failure to observe the glory of God in Creation—a glory with which righteousness is ever inseparably connected; and to recognize man's need of God's help in the spiritual conflict with Satan, in which Job himself was now engaged. See on xl. 14.

This mode of dealing with man constrains him to self-examination and self-humiliation. "Who am I?" and "Who art Thou?" These two questions (observes *Hengstenberg*) pervade the Divine discourse, which consists of *questions*; for *questions* are the proper mode of utterance for His awful Majesty.

— *and said*] We are not to doubt that God Himself spake in articulate utterance. Such communications were vouchsafed by God to Moses (Exod. xix. 19; xx. 1; and see Leviticus throughout), and to Elijah (1 Kings xix. 11), and to Ezekiel (i. 4). This oral communication from God, is an evidence that direct Divine revelations were not limited to the Hebrew People, but were vouchsafed also to pious Gentiles, such as Melchizedek and Job.

2. *Who is this that darkeneth counsel*] Who is this that obscureth and distorteth the wise and gracious counsel of God in afflicting him, by words without knowledge, in which he presumptuously asserts his own righteousness, and impugns God's justice, and thus frustrates God's designs? These words are addressed to Job. See above, *Prelim. Note*, and below, xlii. 3.

In a similar sense the Holy Spirit says by St. Luke (vii. 30), "The Lawyers and Pharisees rejected (or frustrated) the counsel (the gracious purpose) of God towards themselves."

3. *Gird up now thy loins like a man*] Thou hast desired to come into My presence, and to meet Me as an adversary (ix. 34, 35; xiii. 22; xxiii. 3; xxxi. 35), and hast complained that thou canst not appear before Me. Lo! I challenge thee to come into the battle-field with all thy might. Gird up thy loins like a man.

4. *Where wast thou*] God's discourse consists mainly of questions; the fittest form of address for bringing Job to a right sense of his relation to God. Job is humbled, in the first place, by a question which reminds him that the Earth was created by God without Man's help, and before Man's existence.

6. *the corner stone*] Cp. Zech. iv. 7, and Ps. cxviii. 22—25, where Christ is compared to the Corner-stone. Cp. Matt. xxi. 42, and Eph. ii. 20.

7. *When the morning stars sang*] See above, on Gen. i. 16. Job is humbled, in the next place, by a question which reminds him that other beings of glorious brightness existed before the creation of Man.

— *the sons of God shouted for joy*] From this passage it is evident that it was well known in Job's age, that stars and angels existed *before* the formation of the earth in its present condition. Cp. above, on Gen. i. 1. 3.

The Angels rejoiced at the laying of the foundation-stone of the earth, the natural Temple of God's glory. The builders of the Temple at Jerusalem rejoiced at the laying of its foundation, and shouted with a great shout, and praised the Lord (see Ezra iii. 10—13, and cp. Zech. iv. 7); and the Angels sang hymns of joy at the laying of the Foundation-stone of the Temple of the New Creation, in the Nativity of Christ (Luke ii. 9—13). And there will be an Universal Hallelujah of Angels and Saints at the building of the New Jerusalem, of the Church glorified in heaven (Rev. xix. 1—6).

9. *When I made the cloud the garment—a swaddlingband*] For the mighty Sea, which is compared by God to a babe, breaking forth from the womb (see v. 8). Such is the power of God; the mighty Ocean is only like a new-born infant in His hand.

10. *And brake up for it my decreed place*] Or decree; the shore, with its broken precipices and rugged rocks, is God's decree, which He has set to restrain the raging of the sea.

— *doors*] Literally, two folding-doors, like the gates of a city.

12. *since thy days*] During thy life. Art thou so old as to remember this, and to have taken part in the work of Creation? Hast thou commanded the Morning to exist?

- And caused the dayspring to know his place ;
 13 That it might take hold of the † ends of the earth,
 That † the wicked might be shaken out of it ?
 14 It is turned as clay to the seal ;
 And they stand as a garment.
 15 And from the wicked their ^m light is withholden,
 And ⁿ the high arm shall be broken.
 16 Hast thou ^o entered into the springs of the sea ?
 Or hast thou walked in the search of the depth ?
 17 Have ^p the gates of death been opened unto thee ?
 Or hast thou seen the doors of the shadow of death ?
 18 Hast thou perceived the breadth of the earth ?
 Declare if thou knowest it all.
 19 Where is the way where light dwelleth ?
 And as for darkness, where is the place thereof,
 20 That thou shouldest take it || to the bound thereof,
 And that thou shouldest know the paths to the house thereof ?
 21 Knowest thou it, because thou wast then born ?
 Or because the number of thy days is great ?
 22 Hast thou entered into ^q the treasures of the snow ?
 Or hast thou seen the treasures of the hail,
 23 Which I have reserved against the time of trouble,
 Against the day of battle and war ?
 24 By what way is the light parted,
 Which scattereth the east wind upon the earth ?
 25 Who ^r hath divided a watercourse for the overflowing of waters,
 Or a way for the lightning of thunder ;
 26 To cause it to rain on the earth, where no man is ;
 On the wilderness, wherein there is no man ;
 27 To satisfy the desolate and waste ground ;
 And to cause the bud of the tender herb to spring forth ?
 28 ^u Hath the rain a father ?
 Or who hath begotten the drops of dew ?

† Heb. *wines*

1 Ps. 104. 35.

m ch. 18. 5.

n Ps. 10. 15.

o Ps. 77. 19.

p Ps. 9. 13.

|| Or, *et*.

q Ps. 135. 7.

r Exod. 9. 18.
Josh. 10. 11.
Isa. 30. 30.
Ezek. 13. 11, 13.
Rev. 16. 21.

s ch. 28. 26.

t Ps. 107. 35.

u Ps. 147. 8.
Jer. 14. 22.

— to know his place] To rise in its appointed place, according to the varying seasons of the year.

13. the ends] Literally, the wings, the extremities. See xxxvii. 3, and Isa. xxiv. 16. Gesen. 406.

— That the wicked might be shaken out of it] Being put to flight by fear of the light of day. See xxiv. 13.

14. It is turned as clay to the seal] The Earth, which is like rude unformed clay in the night-time, is turned and applied to the light in the morning, as to a seal, and receives a beautiful impression from it, and all its objects start forth to the view, like the lineaments and hues of a picture.

The clay of some eastern soils receives very durable and sharp impressions, as may be seen in the clay prisms and cylinders of Nineveh and other cities, in the British Museum. See above, on 2 Chron. xxxii. 1; xxxiii. 11.

These prisms of clay, engraved with figures, &c., revolved round an axis; and the Earth is here compared to a clay seal: and it has been supposed by some (e.g. Carey, pp. 382. 477), that the revolution of the Earth round its axis is referred to in this comparison. The Hebrew text, which signifies *is turned as clay of a seal*, or as a *clay-seal* (see *Vulg.* and *Targum*), seems to favour this interpretation. As to the verb here used, see Gen.

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iii. 24. Judg. vii. 13; and, with regard to the anticipations, in the Book of Job, of discoveries of physical science, see above, on xxvi. 7.

— they stand as a garment] The objects of the Earth stand forth, when the morning sun has lighted them up, like a beautiful garment, embroidered with bright tissue and variegated colours. It is said by some expositors, that a garment cannot be said to stand; but when it clothes the wearer, it may be properly said to do so; and a certain kind of vesture was called *ὑποσώριος*.

16. springs] The gushing forth (Gesen. 528).

18. Hast thou perceived the breadth of the earth?] Hast thou scanned it?

20. take it to the bound] Art thou able to tell the darkness how far to go, and to escort it thither?

23. battle and war] The Elements are God's artillery. Compare Deborah's song (Judg. v. 20).

26. where no man is] To cultivate and irrigate it. God provides for the Earth without the agency of man, or even his presence.

28. a father] Among men? No; God is the Father of all.

— drops] So *Vulg.*, *Syriac*, *Targum*; but the original

N

- 29 Out of whose womb came the ice ?
 x Ps. 147. 16. And the * hoary frost of heaven, who hath gendered it ?
- 30 The waters are hid as *with* a stone,
 † Heb. *is taken*. And the face of the deep † is † frozen.
 y ch. 37. 10.
- 31 Canst thou bind the sweet influences of * || † Pleiades,
 z ch. 9. 9. Or loose the bands of † Orion ?
 Amos 5. 8. || Or, *The seven stars*.
- 32 Canst thou bring forth || Mazzaroth in his season ?
 † Heb. *Cimah*. Or canst thou † guide Arcturus with his sons ?
 † Heb. *Casil*? || Or, *The twelve signs*.
- 33 Knowest thou * the ordinances of heaven ?
 † Heb. *guide them*. Canst thou set the dominion thereof in the earth ?
 a Jer. 31. 35.
- 34 Canst thou lift up thy voice to the clouds,
 That abundance of waters may cover thee ?
- 35 Canst thou send lightnings, that they may go,
 † Heb. *Behold us?* And say unto thee, † Here we are ?
- 36 ^b Who hath put wisdom in the inward parts ?
 b ch. 32. 8. Or who hath given understanding to the heart ?
 Ps. 51. 6. Eccles. 2. 26.
- 37 Who can number the clouds in wisdom ?
 † Heb. *who can cause to lie down*. Or † who can stay the bottles of heaven,

seems rather to signify *reservoirs* (*Gesen.* 10), or *bottles* (*Lee*, 494).

30. *The waters are hid*] With ice.

— *frozen*] Literally, *seized and bound together*.

31. *Canst thou bind the sweet influences of Pleiades*] Rather, *Canst thou bind together the bands of the Pleiades*? See *Sept.* and *Targum*. Canst thou tie together that constellation in its cluster? The word rendered *bands* is from *anad*, to bind, which occurs in xxxi. 36 (see *Gesen.* 491. 641); and the word translated *Pleiades* is *cimah*, a cluster. See above, ix. 9; and cp. Amos v. 8: "Seek him that maketh the seven stars (Pleiades), and Orion, and turneth the shadow of death into morning. Canst thou tie the Pleiades in a knot, or loose the bands of Orion?"

— *Or loose the bands of Orion*?] Canst thou bind the constellations together, or canst thou loose them when bound? On *Orion* (Heb. *Casil*), see above, ix. 9. Some have supposed a reference here to the chains by which Orion was imagined to be bound to the firmament. Cp. *Wilson*, *Negeb*, p. 183.

Orion follows the Pleiades, and there is a special fitness in this mention of them together. This sequence of these constellations produced the ancient mythical legend, according to which Orion was supposed to be ever chasing the daughters of Atlas, the Pleiades, through the heavens.

32. *Canst thou bring forth Mazzaroth*] Literally, *chambers*, or *lodgings*, supposed to be the same word as *mazzaloth*, in 2 Kings xxiii. 5 (see the margin there), and to signify the twelve constellations, or signs of the Zodiac. See *Buxtorf*, *Lexicon*, p. 1823; *Olympiodorus*, 551; *Schultens* here; *Gesen.* 462; *Delitzsch*, p. 467. Others, as *Ewald* here, and *Fuerst*, p. 793, suppose that the reference is to some *one special constellation*. But the parallel place in ix. 9, seems to justify the other rendering.

The sense is, *Canst thou bring forth*, i. e. cause to shine, the signs of the Zodiac, each in its season? Dost thou order their rising and setting?

— *canst thou guide Arcturus*] Heb. *aish*, supposed to be the same as *ash*, in ix. 9 (*Gesen.* 925. 609), viz. the *Great Bear*; and so *Delitzsch*. Some (as *Ewald*) suppose it to be the *Capella*: the former opinion seems preferable.

— *with his sons*] The three stars in the tail of Arcturus: see *Gesen.* 659.

33. *in the earth*] Over, or upon, the earth.

35. *And say unto thee*] Will they, the Lightnings, say unto thee, *Here we are*!

36. *Who hath put wisdom in the inward parts*] Literally, in the reins. See Ps. li. 6, according to *Gesen.* 321; and so *Targum*, *Vulg.*, *Delitzsch*. Others suppose the word here used (*tuchoth*), to mean *clouds* (*Eichhorn*, *Umbreit*, *Winers*). Others, *heavenly phenomena*, such as lightnings and thunders. See *Schultens*, *Ewald*, *Lee*, and the following note.

— *to the heart*] Heb. *secci*, from *sacah*, to look at, to peep. Cp. *scio*, *sagus*, *sagax*, *præsigium* (*Gesen.* 789). This word is rendered *heart*, or intelligence, by one *Targum*, *Syriac*, *Arabic*, *Carey*, *Réman*, *Schlottmann*; *phenomenon* by *Schultens*, *lightning* by *Ewald*, *thunder-storm* by *Lee*. By *Vulgate* and one of the *Targums* it is translated *cock* (as the bird which gives announcement of the morning). So *Delitzsch*, p. 468.

It has been supposed that the two words in this verse, *tuchoth* and *secci*, refer to something *inanimate*, and that an appeal to the divine wisdom and love, as seen in the constitution of *man*, especially in his intellectual faculties, is hardly in place here.

But it may be observed, that there is here a transition from inanimate to animated natural objects, and that it seems not unfit that in the forefront of this new portion of the argument, a reference should be made to intelligent powers, especially to the mental faculties of Man, the lord and master of the animal creation. If Man and his intellectual endowments are not mentioned here, they are not noticed at all in this discourse, and such omission seems hardly credible. On the whole, the passage in the Psalms (li. 6), where the word *tuchoth* appears, and the preponderance of ancient authority, seem to confirm the rendering of the Authorized Version.

If, however, it should be supposed that the words *tuchoth* and *secci* signify some heavenly phenomena, such as clouds, wind, lightning, &c., then the sense would be, that these phenomena, though apparently violent and impetuous, yet are regulated by divine laws, and move as creatures, instinctively endued with wisdom and intelligence,—a sentiment which is expressed by the writer of Ecclesiasticus, who may have derived it from this passage, and who represents wisdom as residing in the powers of nature, and as animating and guiding them. See Eccles. xxiv. 1: "Wisdom shall praise herself. In the congregation of the Most High shall she open her mouth, and triumph before His power. I came out of the Most High, and covered the earth as with a cloud. I dwelt in high places, and my throne is in a cloudy pillar. I alone compassed the circuit of heaven, and walked in the bottom of the deep. In the waves of the sea, and in all the earth, and in every people and nation I got a possession."

37. *Who can number the clouds in wisdom*] This question seems to corroborate what has been said in the foregoing note. Who hath given wisdom to man? And who can exercise wisdom by numbering the clouds? Thou,—or the Almighty? Who can count the clouds, which are God's armies, as a muster-man counts the soldiers on his roll?

— *who can stay the bottles of heaven*] Rather, *who can cause the bottles of heaven* (the clouds) *to flow out in rain*? The word rendered *bottle* is *nebel*, a skin-bottle, and also an *urceus*: see *Gesen.* 529. In the Temple of the Winds,

38 || When the dust † groweth into hardness,
And the clods cleave fast together?

† Or. When the
dust is turned
into mire.
† Heb. is poured.

39 ° Wilt thou hunt the prey for the lion?
Or fill † the appetite of the young lions,

c Ps. 104. 21. &
145. 15.
† Heb. the life.

40 When they couch in their dens,
And abide in the covert to lie in wait?

41 ° Who provideth for the raven his food?
When his young ones cry unto God,
They wander for lack of meat.

d Ps. 147. 9.
Matt. 6. 26.

XXXIX. 1 Knowest thou the time when the wild goats of the rock bring forth?
Or canst thou mark when ° the hinds do calve?

a Ps. 29. 9.

2 Canst thou number the months that they fulfil?
Or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones,
They cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn;
They go forth, and return not unto them.

5 Who hath sent out the wild ass free?
Or who hath loosed the bands of the wild ass?

6 ° Whose house I have made the wilderness,
And the † barren land his dwellings.

b ch. 24. 5.
Jer. 2. 24.
Hos. 8. 9.
† Heb. salt
places.

7 He scorneth the multitude of the city,
Neither regardeth he the crying † of the driver.

† Heb. of the
enactor, ch. 3. 18.

8 The range of the mountains is his pasture,
And he searcheth after every green thing.

9 Will the ° unicorn be willing to serve thee,
Or abide by thy crib?

c Num. 23. 22.
Deut. 33. 17.

at Athens, the south wind is represented as holding an urn in his arms, ready to deluge the earth with an effusion of rain. (Athens and Attica, chap. xix.)

38. *When the dust*] When the dust is molten by the rain into a metal-like mass of clods: cp. xxxvii. 18.

39. *Will thou hunt the prey for the lion?*] After the contemplation of inanimate things, and after the mention of man's intellectual faculties, which are the gift of God, he proceeds to speak of the divine wisdom and love, shown in the animal world.

41. *Who provideth for the raven*] Since God provides for the fowls of the air, how much more for man! Do not therefore, O Job, imagine that because I afflict thee, therefore I do not love thee (*Chrysost.*).

CH. XXXIX. 1. *Knowest thou the time*] Here is another lesson of humility to man, and of reverence for God. Are not the generations of the goats and hinds of the wilderness continued without thy help, and even without thy knowledge?

From the contemplation of Man, and of the Lion of the forest, and the fowls of the air, He descends to the lower objects of creation. Canst thou support and foster even them? No; but God provides for them all.

3. *They bow themselves*] Their parturition is painful; they are exposed to danger from the hunter, and are in peril of abortion, but God preserveth them.

— *bring forth their young ones*] Literally, *their plants*.

4. *With corn*] Rather, *in the wilderness*: properly, the empty land (*Gesen.*, under the word *bar*, p. 138).

— *They—return not unto them*] To their parents. They range about the wilderness in freedom, without any dependence upon their parents; but God feedeth them.

THE WILD ASS AND "UNICORN."

5. *the wild ass*] See above, vi. 5; and cp. *Bochart*, *Hieroz.* i. c. 16; *Ker Porter*, *Travels*, i. 459. The wild ass is called here by two names,—the one Hebrew, *peré* (cp. *ferus*), from *para*, to run swiftly (*Gesen.* 687); and *arad*, the Aramaic and Chaldean name, from *arad*, to fly swiftly, as an untamed animal does (*Gesen.* 653).

Here another lesson, of reverence for God and of humility, is taught to Job by means of two other animals,—the wild ass, and the wild ox. They range, free and untamed, in the wilderness, and scorn all attempts of man to make them do service to himself. This is God's work: "I have made his house in the wilderness" (v. 6). Who is man, therefore, that he should contend with God?

6. *the barren land*] The salt wastes. He can subsist even there. Cp. Ps. cvii. 34.

7. *of the driver*] The Arab driver of a long line of camels, or of other animals.

9. *the unicorn*] Heb. *re'ēm*, or *re'im*;—an animal, which from the analogy of the context here, seems to have the same relation to an ox, as the *wild ass* has to the tame one. The word *unicorn* ought to be expunged from our Version in all places where it occurs (Num. xxiii. 22; xxiv. 8. Deut. xxxiii. 17. Job xxxix. 9, 10. Isa. xxxiv. 7, where the margin has *rhinoceros*). The Heb. *re'ēm* certainly does not denote an animal with one horn. See Deut. xxxiii. 17. Ps. xxii. 21.

It has been supposed by some (as *Bochart*, *Rosenmüller*, *Winer*, *Kitt*, *Delitzsch*) to represent an animal of the *oryx* or *antelope* tribe. But it is more probable that it signifies a species of *wild ox*, *urus*, *bubalus*, bison or buffalo (*Schultens*, *Carey*, *Robinson*, *Umbreit*, *Ewald*, *Hirzel*, *Gesen.*, p. 751; *Houghton*, B. D. ii. 1596).

— *thy crib*] Or stall. Heb. *ebûs* (*Gesen.* 4). Will the wild ox become tame, and "know his master's crib?" (Isa. i. 8.)

- 10 Canst thou bind the unicorn with his band in the furrow?
Or will he harrow the valleys after thee?
11 Wilt thou trust him, because his strength is great?
Or wilt thou leave thy labour to him?
12 Wilt thou believe him, that he will bring home thy seed,
And gather it into thy barn?

- 13 Gavest thou the goodly wings unto the peacocks?
Or || wings and feathers unto the ostrich?

¶ Or, the feathers
of the stork and
ostrich.

- 14 Which leaveth her eggs in the earth,
And warmeth them in dust,

- 15 And forgetteth that the foot may crush them,
Or that the wild beast may break them.

d Lam. 4. 3.

- 16 She is ^d hardened against her young ones, as though *they were* not hers:
Her labour is in vain without fear;

e ch. 35. 11.

- 17 Because God hath deprived her of wisdom,
Neither hath he ^e imparted to her understanding.

13. thy barn] Thy threshing-floor.

THE OSTRICH AND WAR-HORSE.

Here is another lesson of awe and submission to God's power and wisdom, and a proof of His love to man.

The animals here specified, the *Ostrich* and *War-horse*, are in many respects superior to *Man*,—the *Ostrich*, in the glory of its plumage (v. 13), with which man decks himself, and in its swiftness (v. 8),—and the *War-horse* in its strength and fleetness (v. 19). God has made these animals to be more excellent than man in some respects; and if He had so willed it, He might have made them such in all things. But He has withheld understanding and affection from the ostrich (vv. 16, 17), and therefore man is greatly superior to her. And He has made the *War-horse* of Arabia to be obedient to man, so as even to rush forward to the battle, and to risk his life on man's behalf (vv. 21—25).

Here was a strong argument, by which Job might be restrained from all murmuring against God. Here was a constraining motive to him for love and thankfulness to God on account of the privileges with which Man is distinguished by his Maker, and by which God's love to man is proved.

13. Gavest thou the goodly wings unto the peacocks? Rather, *The wing of the ostriches exults gloriously*. The verb here used is in the *niphal* of *alas*, to exult: see *Gesen.* 634. The word rendered *peacocks* in our Version, is *remanim*, which means *ostriches*, especially the female ostriches, so called from *ranan*, to utter a shrill, wailing sound. Cp. *Lam.* ii. 19. *Gesen.* 772; see above, on xxx. 29, and on 1 Kings x. 22.

The Ancient Versions, especially *Sept.*, show that this passage was considered as an obscure and difficult one, and give some renderings of it, which diverge greatly from the original, and have involved the early Greek and Latin expositors in much embarrassment.

— Or wings and feathers unto the ostrich? Rather, *But is her wing and feather pious*, or affectionate? The wing of the ostrich exults gloriously; she makes a great display of her flaunting plumage; but does she use her wings for purposes of natural affection for her offspring? No.

The word rendered *pious* is *chasideh*, which means the *pious* one, and thence designates the *stork*, proverbial for her natural affection. On the other hand, the Arabs designated the female ostrich as the *impious* one, being the contrast to the *stork* in this respect. See *Gesen.*, p. 294. The *stork* takes care to build her nest on high. See *Ps.* civ. 17, "The fir-trees are a dwelling for the stork," where she herself and her young ones are safe from depredation. But the ostrich (the *astropyos*) lays her eggs in the sand in the desert, where they may be crushed by the rider, and are often a prey to the jackal.

The most common Arabic name of the ostrich is *naame*, from the beautiful softness of its plumage (*Doumas*, *Pferde der Sahara*, p. 142), and the female bird is called *umm telatin* (mother of thirty), from the number of the eggs that it lays. It is stated by *Leo Africanus* (quoted by *Schultens*), that before

the time of incubation begins, the ostrich frequently forgets the place where she has laid her eggs.

14. Which leaveth her eggs in the earth] Rather, *which commits her eggs to the earth* (*Schultens*), and not, as the stork does, to a nest built on a lofty tree. It is not said here that the ostrich forsakes her eggs.

— And warmeth them in dust] Or, *warmeth them upon the dust* (so *Syriac*, *Arabic*, *Targum*), that is, the ostrich broods upon them there, and not in a safe nest on a rocky height, or on a lofty tree, as the stork does. It is not said here that the ostrich leaves them in the dust to be hatched there, but that her own incubation takes place on the sand of the desert: "Ova deponit in terrâ, et super nudo pulvere fovet et incubat; ubi parata jacent præda feris conculcanda et tritura" (*Schultens*).

The female ostrich performs the work of incubation alone from morning to evening, and from evening to morning together with the male bird, who in the daytime flutters around her to and fro. It is true, however, that at the first stage of incubation the female readily leaves her eggs, and when she observes that her nest is discovered, she tramples upon her own eggs (*Lichtenstein* in *Schlotmann*). In the season of incubation, when the female bird is scared off her nest by the ostrich hunters, the male bird brings her back, and so both birds, and the eggs with them, become a spoil to their pursuers (*Doumas*). She deposits some eggs outside her nest, which are designed for the nourishment of her future brood (*Vaillant*, *Burckhardt*, *Cuvier*. Cp. *Winer*, R. W. B. ii. 541; *Houghton*, B. D. ii. 650; *Delitzsch*, p. 467). There is something of unnatural barbarity even in her provision for her offspring.

16. She is hardened against her young ones] As is shown by her laying her eggs in the sand, and not in a nest in a tree, or in the cleft of a rock; and also by laying some eggs on which she never sits. "The daughter of my people," says *Jeremiah* (*Lam.* iv. 3), "is cruel, like the ostriches in the wilderness."

The verb here is masculine; "he is hardened," or it may be the infinitive mood. See *Hirzel*, p. 246. Cp., however, *Delitzsch*, p. 475.

— without fear] Without affectionate anxiety for her offspring. Cp. *Gesen.* 671.

17. Because God hath deprived her of wisdom] The objections that have been made to this statement are refuted by the general testimony of the Arabs themselves, with whom the ostrich is proverbial for folly; "struthione stultior" is an Arabic by-word. See *Schultens* and *Umbreit* here, and *Winer*, Art. *Strauss*, R. W. B. ii. 541.

By laying her eggs in the sand, and not in a nest on a rock, she exposes them to be crushed, and to be taken away; and even though she sits upon them assiduously, yet she is there open to the view of the hunter, and she is void of understanding, because she recklessly thus exhibits herself and her offspring to be spoiled and destroyed by those who hunt for her eggs, and who take her captive for the beauty of her feathers. It is here said, that *God hath deprived her of wisdom*, and *hath not imparted understanding to her*. There is, doubtless, a mystery in this,

- 18 What time she lifteth up herself on high,
She scorneth the horse and his rider.
- 19 Hast thou given the horse strength?
Hast thou clothed his neck with thunder?
- 20 Canst thou make him afraid as a grasshopper?
The glory of his nostrils is † terrible.
- 21 || He paweth in the valley, and rejoiceth in his strength:
'He goeth on to meet † the armed men.
- 22 He mocketh at fear, and is not affrighted;
Neither turneth he back from the sword.
- 23 The quiver rattleth against him,
The glittering spear and the shield.
- 24 He swalloweth the ground with fierceness and rage:
Neither believeth he that it is the sound of the trumpet.
- 25 He saith among the trumpets, Ha, ha;
And he smelleth the battle afar off,
The thunder of the captains, and the shouting.
- 26 Doth the hawk fly by thy wisdom,
And stretch her wings toward the south?
- 27 Doth the eagle mount up † at thy command,
And make her nest on high?
- 28 She dwelleth and abideth on the rock,
Upon the crag of the rock, and the strong place.
- 29 From thence she seeketh the prey,
And her eyes behold afar off;
- 30 Her young ones also suck up blood:

† Heb. terror.

|| Or, His feet dig.

† Jer. 8. 6.

† Heb. the armour.

† Heb. by thy

mouth.

g Jer. 49. 16.

Obad. 4.

that the natural instincts of some animals show much more sagacity and tenderness than those of others. Why this is so ordered, we know not. It is a mystery; and its proper use is that to which it is here applied by God Himself, i. e. to teach us humility. God Himself here says that this is His work (cp. Matt. xi. 25), and also to teach man gratitude to God, Who, by giving reason and revelation to men, has raised them so far above the other creatures, some of whom are superior to him in mere physical respects.

18. *What time she lifteth up herself on high, she scorneth the horse*] The Ostrich defiest and scorneth even the swift horse of Arabia and his rider, who pursue her. Cp. *Plin.*, N. H. x. l. *Appian.*, Cynege. iii. 482. *Winer*, R. W. B. ii. 542, and the proverbial saying of the Arabs, "More swift than an ostrich" (*Delitzsch*, p. 475).

— *she lifteth up herself on high*] With her pinions, but she does not build her nest on high. Cp. *vv.* 13, 14.

THE WAR-HORSE.

19. *with thunder*] Or rather, *with quivering*, *Gesen.* 774. Compare *Cicero*, de Nat. Deorum, ii. 43: "Equus ille jubam quatiens fulgore micante." Canst thou clothe the horse with that streaming mane, like lightning, which, with the flashing eye, and snorting nostrils, bespeak his mighty heart? Cp. *Lee*, 506.

20. *Canst thou make him afraid*] Rather, Canst thou make him startle, prance, caper, bound, and skip? There is no idea of fear conveyed by the word here used, *raash* (see *Gesen.* 775), but rapid motion or rushing, which *Virgil* expresses thus: "Stare loco nescit, micat auribus, et tremit artus" (*Georg.* iii. 84).

— *of his nostrils*] Literally, *of his snorting* (*Gesen.* 544).

21. *He paweth*] Literally, *they dig*; "cavat tellurem" (*Virg.*, *Georg.* iii. 87, 88. Heb. *chaphar*. See *Gesen.* 296).

— *the armed men*] Arms. Heb. *nezhak* (*Gesen.* 571).

"Cum signa sonum procul arma dedere,
Stare loco nescit."—(*Virg.*, *Georg.* iii. 83.)

23. *The quiver rattleth*] The volley of arrows whizzes about him. See *Gesen.*, *ranah*, p. 771, and *Targum* here.

But perhaps it is better to understand the words as descriptive of the rattling of the quiver and arms of the rider himself (cp. *Homer*, *Iliad*, i. 45, 46). The encounter has not yet taken place.

— *The glittering spear*] Literally, *the blaze of the spear*.

24. *swalloweth the ground*] "Sorbet terram" (*Vulg.* Cp. "Viam vorabit," *Catull.* xxxiii. 7).

— *Neither believeth he*] He so longs for the battle, that he hardly believes his ears for joy (cp. ix. 16; xxix. 24. *Gesen.*, p. 59, in *v. aman*, who notices another rendering (which is adopted by *Ewald*, *Hirzel*, *Delitzsch*), he cannot stand still when he hears the sound of the trumpet). Cp. *Æschyl.*, S. C. T., 375:

ἵππος χαλινῶν ὡς κατασθαιῖνον μένει,
ὅστις βοὴν σάλπιγγος ὀρμαίνει κλύων.

25. *among the trumpets*] As oft as he hears the clang of the trumpet he answers, Ha, ha.

— *he smelleth the battle*] "Præagit pugnam" (*Plin.*, Nat. Hist. viii. 42). Cp. *Loyard*, New Discov., p. 330, on the character of the Arab war-horse.

— *The thunder*] The alarum of the captains.

— *the shouting*] The war-cry of the soldiers. Cp. *Virg.*, *Georg.* iii. 75.

26. *Doth the hawk fly by thy wisdom*] Not only the animals of the field (see on *vv.* 6—12, and *vv.* 13—25) are, in some respects, superior to man, but the fowls also, which soar far above his range, and are endued with keenness of sight, which he cannot equal. Their gifts are all from God; and the restraint of them is also from Him. Here is another lesson to man of humble gratitude to God.

28. *the crag*] Literally, *tooth*. Heb. *shen*. See 1 Sam. xiv. 4.

29. *seeketh*] Literally, *diggeth up*. See *v.* 24, where the same word is used.

^h Matt. 24. 28.
^{Luke} 17. 37.

And ^h where the slain *are*, there is she.

XL. ¹ Moreover the LORD answered Job, and said,

^a ch. 33. 13.

² Shall he that ^a contendeth with the Almighty instruct *him*?
He that reproveth God, let him answer it.

³ Then Job answered the LORD, and said,

^b Ezra 9. 6.
ch. 42. 6.
^{Ps.} 51. 4.
^c ch. 29. 9.
^{Ps.} 39. 9.

⁴ ^b Behold, I am vile; what shall I answer thee?

^c I will lay mine hand upon my mouth.

⁵ Once have I spoken; but I will not answer:
Yea, twice; but I will proceed no further.

^d ch. 38. 1.

⁶ ^d Then answered the LORD unto Job out of the whirlwind, and said,

^e ch. 38. 3.

⁷ ^e Gird up thy loins now like a man:

^f ch. 42. 4.

^f I will demand of thee, and declare thou unto me.

^g ^{Ps.} 51. 4.
^{Rom.} 3. 4

⁸ ^g Wilt thou also disannul my judgment?

Wilt thou condemn me, that thou mayest be righteous?

⁹ Hast thou an arm like God?

Or canst thou thunder with ^a a voice like him?

^h ch. 37. 4.
^{Ps.} 29. 3, 4.
ⁱ ^{Ps.} 98. 1. &
104. 1.

¹⁰ ⁱ Deck thyself now *with* majesty and excellency;
And array thyself with glory and beauty.

¹¹ Cast abroad the rage of thy wrath:

And behold every one *that is* proud, and abase him;

^k ^{Isa.} 2. 12.
^{Dan.} 4. 37.

¹² Look on every one *that is* ^k proud, and bring him low;
And tread down the wicked in their place;

¹³ Hide them in the dust together;

And bind their faces in secret;

¹⁴ Then will I also confess unto thee

That thine own right hand can save thee.

30. *where the slain are*] Our Blessed Lord seems to refer to these words in Matt. xxiv. 28, Luke xvii. 37, and gives them a spiritual meaning.

This chapter would be better continued (with *Sept., Vulg., Syriac, Arabic, Targum, Luther, De Wette*) to the end of v. 5 of the following chapter.

CH. XL. 1. *Moreover the LORD answered Job*] The Almighty now makes a personal application of His discourse directly to Job himself.

2. *Shall he that contendeth*] Rather, *Will the reprover (Job himself) contend with the Almighty?* On the construction, see *Gesen.* p. 353, whose interpretation has been adopted by *Umbreit, Winer, De Wette, Ewald, Hirzel, Delitzsch.*

JOB'S SELF-HUMILIATION, AND CONFESSION.

4. *I am vile*] A glorious confession, to be contrasted with Job's former protestations of righteousness (x. 7; xiii. 15). The reasonings of Elihu, and the interrogations of Jehovah, are now producing their fruit, and Job is triumphing over Satan, by self-abasement before God. We may compare the ejaculation of the Publican in the Gospel, "God be merciful to me, *the sinner*," by which he was justified with God. See Luke xviii. 13.

6. *out of the whirlwind*] See xxxviii. 1. Job had confessed his own weakness, but he must do more than this, he must acknowledge God's Omnipotence, and Justice, and Mercy, and his own need of the Divine help for deliverance.

7. *Gird up—now*] Cp. xxxviii. 3.

THE DIVINE CHALLENGE TO JOB.

8. *Wilt thou also disannul my judgment?*] Wilt thou charge Me with injustice, because thou hast been afflicted by Me? Cp. xiii. 24; xvi. 9; xix. 12. 22. Do not suppose that I have afflicted thee without reason.

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Let us call to mind these words of God, when it pleases Him to visit us with loss of children or estate, or bodily sickness; for none of these things can happen to us without the just judgment of God (*Origen*, in Cat. 569).

— *Wilt thou condemn me, that thou mayest be righteous?*] If I am unjust, and thou art right in condemning Me, then be thou ruler of the world in the place of God. But, art thou equal to the task? Canst thou do what He doeth? See vv. 9—13.

Wilt thou condemn Me, that thou mayest be justified? No; the only way to justification for man, is by *condemnation of himself*, and by acknowledging God's righteousness, and by seeking for justification from Him.

10. *Deck thyself*] Array thyself, if thou canst, with beauty; especially, if thou canst, clothe thyself with robes of *spiritual* grace and glory.

11, 12. *behold every one that is proud—Look on every one that is proud, and bring him low*] Go forth and meet thy enemies, proud and powerful enemies; abase and subdue them. Especially encounter thy Spiritual Enemy, Satan, who is the Author of Pride, and overcome him, if thou canst.

— *in their place*] Where they (the wicked) are standing like a statue, as it were, on the pedestal of their pride and power. Canst thou hurl them down, and crush them under it? Canst thou overthrow Satan, that proud Lucifer, and tread him under foot?

13. *Hide them in the dust*] Of the grave; bind their faces, like mummies in the tomb (*Carey*). Do this, if thou art able. Do it, without My help, if thou canst.

THE GREAT QUESTION OF ALL—CAN THINE OWN RIGHT HAND SAVE THEE?

14. *Then will I also confess unto thee that thine own right*

15 Behold now || behemoth, which I made with thee;
He eateth grass as an ox.

1 Or, the elephant,
as some think.

hand can save thee] These words deserve careful attention. They form the connecting link between what goes before, and what follows, and supply the clue to the inner meaning of the questions which God is about to put to Job, concerning BEHEMOTH and LEVIATHAN (xl. 15; xli. 34).

God asks Job whether he can array *himself with glory and beauty* (v. 10), whether he can *abase the proud*, and bring him low; and if he can, then, saith God, *I also will confess unto thee that thine own right hand can save thee*.

Job had relied on his own righteousness, and had impugned God's dealings with him (see v. 8). God, therefore, throws him back on his own resources; and asks him whether he can array himself with grace and glory—especially with spiritual grace and eternal glory—and whether he can overcome and abase his own proud ghostly enemies? *If Job can do this, then God will confess that his own right hand can save him*.

God then proceeds to speak of BEHEMOTH and LEVIATHAN. Why is this? Because by *Behemoth* and *Leviathan* are symbolized the two great hindrances of human salvation, viz., the Flesh and the Devil; and because Job, though "a righteous man, fearing God, and eschewing evil" (i. 1. 8; ii. 3), yet *cannot save himself by his own right hand* from these; and because he will be overcome and destroyed by them, *if he relies on his own righteousness*, and does not resort, with humble penitence, faith, and love, to God, Who alone can save him. God has therefore afflicted Job in mercy, in order that he may be weaned from himself, and may seek to God for justification, and that he may look forward to Him of Whom Job had already spoken as his Redeemer (ix. 25), and Who is able and willing to save him from his spiritual enemies, according to the Redeemer's own words: "I looked, and there was none to help; and I wondered that there was none to uphold: therefore *Mine own arm brought salvation unto Me*" (Isa. lxiii. 5).

This connexion has been already recognized by ancient expositors. *Aquinas* says, "Si predicta opera facere potes, quæ sunt Dei solius, potes rationabiliter tibi attribueretur quod divino auxilio non egeas ad salutem; sed sicut illud non potes, ita nec hoc; unde non debes de tua iustitia gloriari." And *S. Gregory* (p. 1055), "In order that Job may learn to think humbly of his own strength, God now proceeds to reveal to him, with *what a powerful enemy* he has to contend; and in the sentence which follows, He displays to Job all the machinations of that spiritual Adversary."

"Behold now Behemoth, &c. *Canst thou draw out Leviathan?*" The spiritual lesson hence to be learnt may be well expressed in the words of our Collect: "Lord, we beseech Thee, grant Thy people *grace* to withstand the temptations of the World, the Flesh, and the Devil, and with pure hearts and minds to follow Thee, the only God; through Jesus Christ our Lord. Amen."

God begins with Behemoth, because he is nearer to Job; as we shall see.

BEHEMOTH.

15. Behold now behemoth] Thou, who darest to set thyself up against the Creator, and to condemn Him of injustice, as if thou wert the lord and judge of the universe, try, if thou canst, to cope with one of His creatures.

This is the primary sense. But there is also a secondary, spiritual meaning. Man, as originally created, was invested with supreme dominion over all the creatures. But that original grant was greatly impaired by the Fall; and his inferiority to the creatures, wherever he is inferior to them, is a consequence of the Fall. See above, on Gen. i. 26. Even in a literal sense, therefore, this reference to Behemoth and Leviathan is connected with Man's degeneracy consequent on sin.

The word *behemoth* literally means *beasts*, from the singular noun *behemah*, from the word *baham*, to be dumb. See Gen. i. 24–26; ii. 20; vi. 7; vii. 2. The plural, *behemoth*, occurs in Deut. xxxii. 24. Ps. xlix. 12. 20; l. 10; lxxiii. 22; and in Jer. xii. 4. Heb. ii. 17; and above, xii. 7, where it is rendered *beasts*: and it is contended by some (as *Professor Lee*), that this is the true rendering here, "*Behold the beasts*;" and it is so rendered here by the *Septuagint*.

Other expositors suppose that the word *behemoth* is used here as a "pluralis excellentiæ," a great beast.

Others maintain that *Behemoth* is derived from the Coptic *P. che mout*, the water-ox (bomarino, Italian), or Nile-horse, i. e. the hippopotamus, described by *Herodotus*, ii. 71; *Aristot.*,

Hist. Animal. ii. 12; *Diod. Sic.* i. 35; *Plin.*, N. H. viii. 39. So *Bochart*, *Bp. Patrick*, *Jablonski*, and *Gesen.* p. 105; *Winer*, R. W. B. ii. 156; *Drake*, B. D. i. 182; *Ewald*, *Hirzel*, *Delitzsch*.

The *Leviathan*, described in the next chapter, is supposed by many to be the crocodile; and the crocodile and hippopotamus have been associated together in the narratives of all African travellers from the days of *Herodotus* (see below, on xli. 1) to those of *Sir Samuel Baker*, the explorer of the Albert Nyanza. In vol. i. p. 9, cp. vol. ii. p. 110, he says, "*Hippopotami* were sporting on the waters (of the Albert Nyanza Lake). *Crocodiles* were numerous both in and out of the water; wherever a sandy beach invited them to bask, several monsters were to be seen, like trunks of trees, basking in the sun. On the edge of the beach were low bushes, and from this cover the crocodiles came down into the water." Cp. *ibid.* pp. 121, 122.

Why the Behemoth and Leviathan are chosen here, as the special subjects of God's interrogation of Job, is a question which does not lie on the surface of the letter, but reaches to the lower depth of divine mysteries. We must indeed hold fast the *literal* sense; but if we limit ourselves to it, and forego the *spiritual*, we may be in danger of falling into the error of some in ancient times, as *Theodore* of Mopsuestia (Concil. General. v. coll. iv. num. 63. 67); and many others in modern days (as *Eichhorn*, *Ewald*, *Meier*, *Stuhlmann*, *Bernstein*, *De Wette*), who recklessly reject this portion of the Book of Job, either in whole, or in part, as an interpolation utterly unworthy to be ascribed to the Almighty, speaking out of the whirlwind.

No reverent reader of this Book, who remembers that it is full of deep spiritual mysteries, can fail to feel, that at the conclusion of this sublime speech, uttered by the Lord Jehovah Himself, speaking to Job with such fearful demonstrations of divine majesty, there must be something far more profound and awful than an appeal to two animals (such as the hippopotamus and the crocodile), which may be seen by any traveller on the banks of the rivers and lakes of Africa. This would be an inconceivable *bathos*. Something grander is here,—something fitted to the great moral and spiritual teaching of this divine Book.

Expositors have endeavoured to identify (as we have seen) the *Behemoth* with the *hippopotamus*, and the *Leviathan* with the *crocodile*; and it cannot be doubted that there are many points of resemblance between them respectively. But it seems to be a narrow kind of Criticism, to attempt to *confine* these words to these two animals; and it ought to be borne in mind, that two words of wide and comprehensive signification (*Behemoth* and *Leviathan*) appear to have been purposely adopted in the Hebrew text, to guard against such a servile limitation. In no passage of the Bible is the word *Behemoth*, which is of frequent occurrence, to be limited to the hippopotamus; nor is the word *Leviathan* to be limited to the crocodile. These words do not merely represent two *genera* of animals, but they are also symbolical exponents of two great principles and powers.

It is affirmed, with a remarkable consent of ancient expositors, that the BEHEMOTH and LEVIATHAN (of which see more below, xli. 1) represent powers, which Man cannot tame and subdue by his own strength.

Many ancient interpreters see in Behemoth, as well as in Leviathan, a figurative representation of our ghostly Enemy himself. See *S. Ambrose*, de Pen. i. 13; *S. Augustine*, de Gen. ad Lit. xl. 20; de Civ. Dei, xi. 15; *S. Jerome*, Epist. ad Demetri., and his Epist. ad Eustochium; *S. Gregory Nazian.*, Orat. de Baptismo; *S. Cyril*, in Joann. c. vi.; *S. Chrysost.*, in Matt. xi.; and *S. Gregory* here; and the Greek interpreters in the Catena, pp. 573–579.

To speak more precisely, it seems probable that *Behemoth* represents the Evil One acting in the animal and carnal elements of man's own constitution, and that *Leviathan* symbolizes the Evil One energizing as his external enemy: see xli. 1. Behemoth is the Enemy *within* us, Leviathan is the Enemy *without* us.

Therefore the question of the Almighty to Job, and to all men, is this,—Canst thou by thine own strength tame the Behemoth of thine own carnal nature? No; the natural man cannot do it. As the Psalmist says, the unregenerate man is "like a beast before God" (lxxiii. 22. Cp. Ps. xxii. 12. 16); and, as St. Jude says (v. 10), "They corrupt themselves as brute beasts."

- ¹⁶ Lo now, his strength is in his loins,
And his force is in the navel of his belly.
- ¹⁷ || He moveth his tail like a cedar:
The sinews of his stones are wrapped together.
- ¹⁸ His bones are as strong pieces of brass;
His bones are like bars of iron.
- ¹⁹ He is the chief of the ways of God:
He that made him can make his sword to approach unto him.
- ²⁰ Surely the mountains 'bring him forth food,
Where all the beasts of the field play.
- ²¹ He lieth under the shady trees,
In the covert of the reed, and fens.

But the DIVINE JOB, which is CHRIST, can tame these powers, and He enables us to do it. He not only bruised the serpent's head (Gen. iii. 15), but He gives us power "to tread on serpents and scorpions, and over all the power of the Enemy" (Luke x. 19. Rom. xvi. 20).

In the Levitical Law, the inferior animals were made by God to be symbols to Man of his own *vicious propensities* (see above, note on Lev. xi. 1, 2, on *unclean animals*), and so became instruments of moral and spiritual teaching to His people. And when the Lord speaks out of the whirlwind to Job, and inquires of him, whether "*his own right hand can save him?*" and adds, "*Behold now Behemoth,*" He does not merely mean to ask, whether Job is able to deliver himself from any animal or animals of the physical creation, such as the hippopotamus, but from the carnal Megatherion in *himself*, which is symbolized by them.

The truth—on which this exposition is grounded—exhibited itself even in the Gentile tradition, that Man was formed as a composite creature, out of the elementary particles of *various animals* collected together, and so formed an aggregate,—a zoological concrete of them all,—a behemoth. See *Horat.*, 1 Carm. xvi. 13, with the note of *Misterlitzsch*:

"Fertur Prometheus addere principi

Limo, coactis (this seems the right reading) particulam
undique

Desectam, et insani leonis

Vim stomacho apposuisse nostro."

— *with thee—he eateth grass*] He is My creature as thou art: he was made on the same day with man (see Gen. i. 24—31); and thou hast him near thee, so that he may teach thee My power. He grazeth in the meadows, though he dwells in the waters. See *Hasselquist*, in *Winer*, p. 157. It is surprising that so powerful an animal should be granivorous, not carnivorous, but God has so ordered it (*Schultens*).

In a spiritual sense, this may either mean (as some ancient expositors suppose) that our ghostly Enemy has not an independent existence, but is a creature, who, as well as man, was formed by God; or it may rather refer to *man's own passions*, which are a part of his nature.

It has been already noted, that in a spiritual sense, Behemoth is distinguished from Leviathan, as representing the work of the Evil One energizing by man's passions; as *Olympiodorus* says (p. 575), The Devil's power for evil is from man's passions; and in conformity with this it may be added, that the human passions, anger, resentment, indignation, are God's works; they are weapons forged by Him, and are all under His control, and are like weapons wielded for His glory. "The fierceness of man shall turn to Thy praise, O God; the fierceness of them shalt Thou refrain" (Ps. lxxvi. 10). "Is not just indignation against cruelty and wrong one of the instruments of death" (Ps. vii. 14), which the Author of our nature hath provided?" asks *Bp. Butler*, Sermon viii., on Resentment; and it will suffice to have suggested this view to readers who have studied that sermon, and his sermons upon Human Nature, in order to unfold the deep spiritual meaning which lies in these words of the Almighty. "How manifold witness have we of the divine power, wisdom, and goodness, when even the human passions themselves come out instances of it!" (*Bp. Butler*.) Cp. below, on Eph. iv. 26.

¹⁶ *loins*] In a spiritual sense, the loins are the seat of the carnal appetites (*S. Gregory*). Under the name of *loins* here, the motions and effects of the flesh are described, as is observed

by *S. Jerome* (Ep. 22, ad Eustochium), and by *S. Basil*, on *Isaiah* xv. 4.

— *the navel of his belly*] Rather, the muscles, or *thews*. The word properly signifies what is twined or serried close together: see *Gesen.* 851. The skin of the hippopotamus is called *cancellata* (lattice) by *Pliny* (viii. 10). The strength of the hippopotamus is so great, that he is able to upset the vessels which trade on the Nile, with their crew and freight (*Rüppell*).

In a spiritual sense, the parts of man here mentioned are organs of surfeiting and intemperance (*Olympiodorus*).

¹⁷ *He moveth his tail*] He bendeth his tail, like a cedar swayed by the wind. The tail itself is stiff and firm. In a spiritual sense, the tail is spoken of in Scripture in connexion with the instruments and works of the Enemy. See *Isa.* ix. 15. *Rev.* ix. 10. 19; xii. 4.

— *The sinews of his stones are wrapped together*] Or, *the tendons of his thighs are woven together*. In a spiritual sense, here is another reference to the vehemence of the carnal appetite (*S. Gregory*, pp. 1061—1066). The word rendered *stones*, signifies (says *Gesen.* 671) "*pudenda*;" and *Corderius* rightly observes, "*Mirum est Deum ad pudenda animalis sermonem suum demittere. Certè in eo aliquod latere mysterium necesse est. Per nervos pudendorum significantur dæmonis tentationes, quibus peccatum generare conatur.*"

¹⁸ *His bones*] Are tubes of brass (see *Gesen.* 71); his bones (Heb. *geramin*, a more Aramaic word) are like *hammered bars of iron*, although his food is grass (v. 15).

In a spiritual sense, these words represent the power of the Evil One (*S. Greg. Naz.*).

¹⁹ *He is the chief of the ways of God: He that made him can make his sword to approach*] Rather, he is a *chief*, or principal of the ways or works of God. He that made him, *hath furnished him with his sword*, his great, sharp, sword-like teeth (described by *Rüppell*, *Hirzel*), called *harpé* by *Nicander*, *Theriac.* 567. Heb. *chered*.

In a spiritual sense, the Ancient Expositors, who recognize here a description of the power of the Spirit of Evil, interpret this as a declaration, that the Prince of Evil Angels is a Creature of God, and made before the formation of Man, and that whatever power the Evil One has of doing harm, is conceded to him by God, and is a weapon which can only be wielded by God's permission, as was seen in Job's own history (see i. 12; ii. 6), and is overruled by God for His own glory.

God Himself says, when speaking of worldly and heathen powers, "O Assyrian! the rod of Mine anger" (*Isa.* x. 5. 15). "Thou art My battle-axe" (*Jer.* li. 20). The wicked themselves are a sword of God. See *Augustine*, de Civ. Dei, xi. 17, de Genesi ad Lit. xi. 22; and this is enlarged upon by *S. Gregory*, pp. 1071—1074. Here is a proof of the Omnipotence of God, and a refutation of all Manichæan and dualistic notions. The power of the Evil One himself is a sword of God. Cp. *Isa.* xlv. Amos iii. 6.

The same may be said of man's passions. See above, note on v. 15, upon the words *which I made with thee*.

²¹ *under the shady trees*] Under the wild lotus-tree; the rhamnus, or wild prickly lotus *silvestris* (*Gesen.* 698). It is called *sidar* by the Arabs.

— *In the covert of the reed*] Compare Ps. lxxviii. 30 (margin), where the hippopotamus—or, as some think, the crocodile—is a symbol of a power hostile to the Church of God.

— *and fens*] The marshy and miry morasses. In a spiritual sense, this may describe the habit of the carnal

- 22 The shady trees cover him *with* their shadow;
The willows of the brook compass him about.
- 23 Behold, † he drinketh up a river, *and* hasteth not:
He trusteth that he can draw up Jordan into his mouth;
- 24 || He taketh it with his eyes:
His nose pierceth through snares.

† Heb. *he*
oppresseth.

|| Or, *Will any*
take him in his
sight, or, bore his
nose with a gin?
ch. 41. 1, 2.

|| That is, *a*
whale, or, a

XLI. 1 Canst thou draw out || Leviathan with an hook?

whirlpool.

a Ps. 104. 26. Isa. 27. 1.

appetite loving to wallow in the mire of sensuality. Cp. 2 Pet. ii. 22.

23. *Behold, he drinketh up a river*] Rather, *Lo, though the river (the Nile) swelleth, he hasteth not away*, through fear; no inundations of the river affright him. So *Sept., Syriac, Arabic*, and most recent Expositors.

In a spiritual sense, this and the following clause may be understood to describe the violence of the Evil One acting by the human passions.

— *He trusteth that he can draw up Jordan*] Rather, *though a Jordan rush into his mouth, he is at ease*. The Jordan is here mentioned as a river which rises rapidly at certain seasons (see Josh. iii. 15), and overflows its banks. However sudden and violent the inundation of the stream may be, he cares nothing for it, although the lion itself is described as retreating from it. (See Jer. xlix. 19. Cp. Jer. xii. 5.) The mention of the Jordan confirms the supposition that the scene of this Book is to the N.W. of Arabia, and S.E. of Palestine. See on i. 1.

24. *He taketh it with his eyes*] Rather, *Can any one take him openly* (face to face; literally, *before his eyes*), and *can any one bore his nose with snares?* (Cp. *Lee* and others.) Can any one take him either by force or craft? This is a question; or it may be understood ironically. Let any one catch him, if he can, openly, or by stealth.

REVIEW OF THE SPIRITUAL SENSE.

Although we must hold fast (as *S. Chrysostom* observes here in *Catenâ*, p. 572) to the literal sense in expounding the above words (vv. 15—24), yet the spiritual sense, when it affords profitable instruction, and when it imparts a dignity and propriety to the language, suitable to the occasion, is carefully to be considered.

God is declaring to man, in Job, the weakness of his nature. Man deems himself righteous, and charges God with injustice. But God declares to Man, in His Holy Word, that there are Adversaries very near to him, which Man cannot master without Divine help, and which will infallibly destroy him, if he is not assisted by God. These are the Flesh and the Devil; or, in other words, the Devil acting in man, and against him. God interrogates Man, presuming on his own righteousness,—Canst thou subdue thy Ghostly Enemy in the Behemoth of thine own carnal nature from within thee? Canst thou overcome him, assailing thee as the Leviathan from without?

To these questions the *natural* man must reply with the Apostle: "O wretched man that I am, who shall deliver me from the body of this death?" But the regenerate man may exclaim with him, "I thank God through JESUS CHRIST our Lord" (Rom. viii. 24, 25).

The word *Behemoth*, according to its Hebrew analogy, expresses the aggregate of what is animal in man, as distinguished from what is spiritual. (See above, on v. 15.) The creation of the Behemoth with man may symbolize his con-natural appetites. The reference to the loins, &c., has been noted above, as significant of carnal lusts. The strength of Behemoth, as symbolizing the violence of those appetites. The lying of Behemoth in the marshy, miry fens, the wallowing of the carnal man in the quagmire of sensual lusts.

Let us now pass on to the LEVIATHAN.

LEVIATHAN.

CH. XLI. 1. *Canst thou draw out Leviathan*] The word *Leviathan* is a generic one; and signifies any great animal, especially a marine animal, with closely serried scales. See the note on iii. 8, where it is observed, that in a *literal* sense, the description of the Leviathan in this Book corresponds most nearly with the *crocodile*. See also on xii. 15, and cp. *Herod.* ii. 68. 71 (where the *Crocodile* is associated with the *Hippopotamus*, as it is here). *Diod. Sic.* i. 35. *Plin.* viii. 37. *Bochart.* Hieroz. iii. p. 737. *Bp. Patrick* here, and *Winer*, R. W. B. i. 685. *Houghton*, B. D. ii. 99. *Kitto*, Bibl. Ill. on Job, pp. 246—251. *Ewald*, p. 317. *Hirzel*, p. 254. *Delitzsch*, 491.

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THE SPIRITUAL SENSE.

All Ancient Fathers of the Church of Christ agree in recognizing a secondary and spiritual sense in this description. The LEVIATHAN of Scripture is a type of the Enemies of God and His People, such as Pharaoh and the King of Babylon (see above, on iii. 8); and he is a type of our ghostly Enemy himself, whose emissaries these Evil Powers were.

This interpretation is grounded on such passages as the following: "Thou didst divide the sea by Thy strength: Thou brakest the heads of the dragons in the waters. Thou brakest the heads of *Leviathan* in pieces, and gavest him to be meat to the people inhabiting the wilderness" (Ps. lxxiv. 14). "The Lord with His sore and great and strong sword shall punish *Leviathan* the piercing serpent, even *Leviathan* that crooked serpent; and He shall slay the dragon that is in the sea" (Isa. xxvii. 1). "Awake, awake! put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut *Rahab* (Egypt), and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?" (Isa. li. 9, 10.) *Rahab* and Babylon are connected in the Psalms as foes of God and of His Church (Ps. lxxxvii. 4). See also below, on Ps. lxxviii. 30, "Rebuke the beasts of the reeds" (*margin*).

The Exodus of Israel, their deliverance from their enemies, and their passage through the Red Sea, and the destruction of their enemies in its waters, were figures of the liberation of Mankind from the dominion and bondage of Satan, and of his overthrow by Christ in the Red Sea of His blood. See above, on Exod. xiv., *Prelim. Note*.

The Leviathan of Scripture is a symbol of Satan, and, as such, it is to be understood here. This sense is suggested by the *Septuagint Version* here and above, in xxvi. 12, 13 (see the note there). Hence *Origen* (de Princip. i. 6, p. 68), expounding this passage, says, "Adduces *draconem* in hamo *apostatam*? Certum est quia *draco* ipse *diabolus* intelligitur." Satan is called in Scripture, "the dragon, that old serpent" (Rev. xx. 2. Cp. Rev. xii. 3. 17; xiii. 2. Gen. iii. 13—15. 2 Cor. xi. 3). Proceeding on this sense, the Ancient Expositors see here a series of questions, which *cannot* be answered in the affirmative by the *natural* man, but are solved triumphantly by Christ, the Second Adam, the DIVINE JOB, Who conquered by suffering, and Who laid hold on the Dragon, that old Serpent, and bound him, and cast him into the bottomless pit (see below, on Rev. xx. 1, 2), and Who has given power to all His faithful servants to take up serpents (Mark xvi. 18), and to tread on serpents and scorpions, and on all the power of the Enemy (Luke x. 19). This spiritual imagery has passed into Christian Literature and Art. Thus *Milton* (Hymn on the Nativity) speaks of the effects of the Incarnation thus:

"The Old Dragon under ground,
In straiter limits bound,
Not half so far casts his usurped sway;
And wroth to see his Kingdom fail,
Swindges the scaly horror of his folded tail."

The Poet has there caught the spirit of the description in this Book of Job, of the great ghostly Leviathan. And painters and sculptors in former ages have done the same.

This spiritual interpretation may be seen in the remarks of *S. Augustine*, in Ps. ciii., *S. Jerome*, in Ezek. xxix. *Olympiodorus*, who flourished at Alexandria in the beginning of the sixth century, uses the following remarkable words (in *Catenâ*, p. 566): "The Hebrews call huge sea-monsters by the name of Leviathan, and most of those who have been eminent in the Christian Church, have applied allegorically to the Evil One those things which are said concerning Leviathan. I cannot say, whether such an animal as is here described exists actually in *rerum naturâ*; but I am sure that what is here said in the Book of Job, is rightly referred to the Apostate Dragon, the spiritual Pharaoh; and that this opinion harmonizes with the rest of Scrip-

O

+ Heb. which
thou drawest?
b Isa. 37. 29.

Or his tongue with a cord † which thou lettest down?
2 Canst thou^b put an hook into his nose?

ture. For who, except God, can seize and bind Satan? And to whom but to God should men flee for protection against him? And in this opinion I am confirmed by many holy men in the Church. Therefore I expound these words in this sense."

Such is the testimony from the Greek Church. That of the Western is represented by *S. Gregory the Great*, who lived at the same time, and is in entire accordance with it. Cp. *Pineda*, ii. 654; and an excellent note by *Duguet* here.

Among our own countrymen the *Rev. Samuel Wesley* (father of John Wesley), in his learned volume of Latin Dissertations on the Book of Job (Lond., folio, 1736), has inserted an Essay on the Behemoth and Leviathan (Diss. xxxviii. pp. 284–301); and, after investigating the physical properties of Leviathan, as described in Scripture, and also his symbolical character, as figurative of the enemies of God, and His people Israel, especially the power of Pharaoh and Egypt, and of Babylon and Assyria (p. 298), he says, "Let us now proceed with more confidence to consider the mystical sense of Leviathan; and we hope to be able to show that the Leviathan, in the Book of Job, is an adumbration of the King of Evil Spirits, according to the opinion of *W. Lowth*, and almost all commentators, who recognize in him a picture of the tyrannical oppressors of God's people, who are types and instruments of Satan; and we will now show that something greater and more terrible than a Crocodile, and than any Dragon of earth or sea, or than Pharaoh himself, lies concealed in the words of *JEHOVAH*, under the figure of Leviathan."

That Job himself understood these questions concerning Leviathan in a spiritual sense, as applicable to man's ghostly Enemy, may be reasonably inferred from the use which he himself has made of the word *Leviathan* in two previous passages of the Book, viz., iii. 8, and xvi. 13: see the notes there.

This ancient spiritual interpretation opens to us a clear view of the unity of this Divine Book, such as no mere literal interpretation affords, and which has unhappily been lost sight of by most modern expositors, but ought to be restored to the Church.

Job at this time was severely tried by his spiritual enemy, Satan, who had received permission from God to put forth his hand, and touch all that he had (see i. 11, 12), and to vex his bones and his flesh (ii. 5). Job was actually at this time in the hands of this spiritual Leviathan. How was he to be rescued from him? Not by relying on his own power, but by humbling himself, and by fleeing to God for help.

This is the moral of the Book to us; and this moral is brought out by these questions of God concerning Behemoth and Leviathan.

It is well said by *Aquinas* (Comment. p. 164), that the debate with Job concerning his afflictions is fitly concluded in this expostulation of Jehovah, with a description of the Devil; and why? "Because in the beginning of the Book, Satan is revealed to us as the author of Job's afflictions; and so, while Job's friends thought that the cause of Job's afflictions was in Job himself, and that he was being punished by God for his sins, the Lord, after He had reproved Job for his indiscreet language (inordinata locutio), puts an end to the debate by speaking of the malice of Satan, which was the source of Job's afflictions, and is the origin of man's condemnation. As the Book of Wisdom says, 'God created man to be immortal, and made him to be an image of his own eternity; nevertheless through envy of the Devil came Death into the world, and they that do hold of his side do find it'" (Wisd. ii. 23, 24).

By this interpretation, therefore, a beautiful unity is disclosed in this Divine Book; and it is seen to be composed according to that sound rule of enlightened Criticism:—

"servetur ad imum
Qualis ab incepto processerit, et sibi constet."
(*Horat.*, Ars Poet. 126.)

Let us also observe, that this spiritual interpretation also helps us to rescue two portions of this Divine Book from the destructive hand of some recent criticism;

This portion of the speech of Jehovah (xl. 15; xli. 26) is rejected as spurious by some modern philologists (as *Eichhorn* and *Meier*), and has been expunged by some recent editors of the Book of Job (as *Ewald*). Others of a more lenient disposition (as *Bernstein*) affirm, that it ought to be transferred to another place. These critics agree in saying, that it is unworthy of the Almighty to conclude His discourse with what

they term "a diffuse and tedious description of two animals, the hippopotamus and the crocodile."

This objection would certainly have great weight, if the literal interpretation could be proved to exhaust the meaning of the passage. But it vanishes before the spiritual interpretation of it.

Other modern critics have laid violent hands on the Prologue of this Book (i. e. chaps. i. ii.). It has been rejected as spurious by *Stuhlmann*, *Bernstein*, *Knobel*, and *Magnus*. The theology of the Prologue, where Satan is described as in the presence of Jehovah, and receiving permission to afflict Job, is alleged by them to be at variance with the body of the Book itself.

It has indeed been replied (by *Schlottmann*, p. 39) that the omission of all reference to Satan at the close of the Book is to be accounted for by its "grand simplicity."

But surely it is better to acknowledge, that we may reasonably expect some intimation of Satan's discomfiture at the close of the Book. And this is supplied by the present passage, spiritually understood. Job in his own strength cannot conquer Satan, but, by God's help, he can and does overcome him. The prologue explains the present passage; and the present passage is illustrated by the prologue. The genuineness of the one confirms the genuineness of the other.

This spiritual sense serves also to bring out the difference, as well as the resemblance, between Job the type, and CHRIST the Antitype: see on i. 1. Job was assailed by Satan, the great spiritual Leviathan; and as long as he continued to assert his own righteousness, and to rely on his own strength, Satan raged against him, and afflicted him. But as soon as Job is brought to own his own utter weakness and corruption, and to confess God's omnipotence, then he conquers Satan.

But Christ, the Divine Job, conquers Satan by His own strength and holiness, and enables His members to conquer Satan by His power.

— Or his tongue—lettest down] Or, Canst thou make his tongue to sink into the rope, to which the hook is attached? Canst thou make him bite the bait on the hook, and draw him up by the rope?

It has been said by some (*Herod.* ii. 68), that the crocodile has no tongue; but it has a tongue, which is not protruded, attached to the lower jaw.

In a spiritual sense, this question, which cannot be answered by the natural man, is answered by Christ, the Second Adam. Christ has bound the tongue of our ghostly Leviathan, by stopping his mouth, and reducing him to silence. He said to the unclean spirit, "Φυλάττει, Be thou muzzled" (Mark i. 35; iv. 39. Luke iv. 35). He enables His disciples to stop the mouths of Satan's emissaries (Titus i. 11. *S. Gregory*).

The ancient expositors proceed to particularize here, in a manner which ought not to be unnoticed, although it may not approve itself to some in modern times;

They observe that Christ overcame and bound the spiritual Leviathan by means of the Incarnation, and they represent this question thus: "Canst thou, Job, do that which was afterwards done by the Only-begotten Son of God?" "Carne enim sua, sicut escā, ei objectā, et clavis sua, tanquam hamis, Leviathanem venatus est Christus et destruxit." See *S. Gregory*, p. 1087; and *Olympiodorus*, p. 579.

2. Canst thou put an hook into his nose? Canst thou put (a muzzle of) reeds in his nose? Cp. *Plin.*, N. H. xix. 2 (see *Gesen.* on the word *agmōn*, p. 11); or it may mean, Canst thou fix (a ring of) reed in his nose? (*Hirzel*.) When thou hast caught the crocodile, canst thou deal with him as with a fish, which the fisherman, when he has caught, keeps alive in the stream, after he has passed a rush, or hook, through its jaws or gills? Cp. *Bruce* and *Rosenmüller*, in *Hirzel*, p. 254.

In a spiritual sense, this question is illustrated by what God says to Pharaoh, one of the types and instruments of men's ghostly Enemy, "I am against thee, Pharaoh, King of Egypt, the great dragon that lieth in the midst of his rivers, which saith, My river is my own, and I have made it for myself. But I will put hooks in thy jaws, and I will bring thee up out of the midst of thy rivers" (*Ezek.* xxix. 3, 4). And also by what God says to the proud King of Assyria, the blasphemous and enemy of God and His People, "I will put My hook in thy nose, and My bridle in thy lips" (2 Kings xix. 28).

These Divine acts were figurative of the victory of Christ, laying hold on "the Dragon, that old Serpent, the Devil, and

- Or bore his jaw through with a thorn ?
 3 Will he make many supplications unto thee ?
 Will he speak soft *words* unto thee ?
 4 Will he make a covenant with thee ?
 Wilt thou take him for a servant for ever ?
 5 Wilt thou play with him as *with* a bird ?
 Or wilt thou bind him for thy maidens ?
 6 Shall the companions make a banquet of him ?
 Shall they part him among the merchants ?
 7 Canst thou fill his skin with barbed irons ?
 Or his head with fish spears ?
 8 Lay thine hand upon him,
 Remember the battle, do no more.
 9 Behold, the hope of him is in vain :
 Shall not *one* be cast down even at the sight of him ?
 10 None is so fierce that dare stir him up :
 Who then is able to stand before me ?
 11 ^c Who hath prevented me, that I should repay him ?
^d *Whatsoever* is under the whole heaven is mine.
 12 I will not conceal his parts, nor his power,
 Nor his comely proportion ;
 13 Who can discover the face of his garment ?
 Or who can come to him || with his double bridle ?

c Rom. 11. 35.

d Exod. 19. 5.
Deut. 10. 14.
Ps. 24. 1. & 50. 12.
1 Cor. 10. 26, 28.Or, *within*.

Satan," and binding him a thousand years, and casting him into the bottomless pit (Rev. xx. 2, 3).

Canst thou, O Job, do this? Can any man do this? No; but God in Christ does it.

— *a thorn*] A hook (*Gesen.* 264).

3. *Will he make many supplications unto thee?* As dolphins are said to do with a plaintive sound (*Bochart, Lee*).

4. *Will he make a covenant?* As thy captive.

5. *a bird*] Cp. *Catull.* ii. 1, "Passer delicis mense puellæ." In a spiritual sense, this imagery shows the ease with which our ghostly Enemy is conquered by Christ (*Olympiod.*).

— *for thy maidens*] In a spiritual sense, Christ brings Satan into subjection even to weak and tender women, and enables them to overcome him (cp. *S. Gregory*, p. 1095). To those who are "converted, and become as little children," Christ binds their spiritual enemy, and makes him harmless (*Origen, Olympiod.* See below, the notes on Rev. xx. 1—4).

6. *Shall the companions make a banquet of him?* Shall the companions (the company of fishermen) drive a trade on him? Shall they traffic with him? or bargain over him? Cp. the phrase above, vi. 27, and see *Lee, Hirzel, Delitzsch*.

It is remarkable that the Hebrew Rabbis have a tradition that *Behemoth* and *Leviathan* are enormous monsters, which are reserved to be banqueted on by pious Israelites, in the days of Messiah. See *Talmud*, Bava Bathra, cap. v., and the authorities in *S. Wesley*, Dissertations in Job, 295, and *Allen's Judaism*, pp. 234, 235.

— *the merchants*] Heb. *canaanim*; literally, Canaanitish merchantmen, perhaps of Phœnicia (*Hirzel*); hence it came to mean any merchants. Cp. Prov. xxxi. 24. Isa. xxiii. 8. Hos. xii. 7. Zeph. i. 11; xiv. 21. *Gesen.* 45.

7. *fish spears*] Harpoons.

8. *Remember the battle*] Perhaps, in a spiritual sense, this may mean, Remember the great battle of Man in Adam with this ghostly Leviathan, and do not encounter him in thine own strength.

— *do no more*] Despatch him, if thou canst, with one blow (cp. 1 Sam. xvi. 8. 2 Sam. xx. 10); if thou failest in that, woe to thee.

9. *Behold, the hope of him is in vain*] Whosoever trusts in him will rue it; whosoever hopes to overcome him will be confounded. Even the sight of him will astound thee.

10. *None is so fierce that dare stir him up*] No man by his

natural strength can do this, but Christ can do it, and has done it. Compare the notes above, on iii. 8, "those who are ready to stir up *Leviathan*," and on xxvi. 13.

11. *Who hath prevented me*] If thou art to overcome this great Leviathan, thou hast need of My grace to prevent thee. I am the only source of all spiritual strength. Who hath anticipated Me by giving first to Me? This argument is adopted by St. Paul, who, in his Apostolic pleadings for God, has summed up the substance of the whole in a few words; "O the depth of the riches of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed to him again? For of Him, and through Him, and to Him are all things: to Whom be glory for ever. Amen." (Rom. xi. 33—36.)

12. *I will not conceal his parts*] His strong limbs. Heb. *baddim*. See xviii. 13. God does not conceal the power of Satan. Christ calls him "the Strong Man" (Matt. xii. 29), and he is called "the Prince of the powers of the air" (Eph. ii. 2). God reveals Satan's power, that we may fly to the Omnipotent for defence.

— *his power*] The praise of his power (*Hirzel*). Or, the symmetry of his power (*Delitzsch*).

— *his comely proportion*] In a spiritual sense, this also is applicable to our ghostly Enemy, who transformeth himself "into an Angel of light" (2 Cor. xi. 14).

13. *Who can discover the face of his garment?* Who can uncover the face of his garment, his coat of mail? Cp. 2 Sam. xx. 8. Isa. lix. 17; lxiii. 1, 2; where the word here used (*lebus*) has that sense.

In a spiritual sense these two questions, *Who can discover the face of his garment?* and, *Who can open the doors of his face?* may be interpreted to mean, Who can encounter the Evil One, and reveal all his devices, and unfold his mystery of iniquity? Christ alone has done this (*Athanasius*). "We are not ignorant of his devices," says the inspired Apostle (2 Cor. ii. 19); and Satan transforms himself into an Angel of light (2 Cor. xi. 14); the emissaries of Satan come to us in sheep's clothing, but inwardly they are ravening wolves (Matt. vii. 16. *Athanasius, Nilus, Severus, Olympiod., S. Gregory*).

— *who can come—double bridle?* Who can come near

- 14 Who can open the doors of his face ?
His teeth *are* terrible round about.
- † Heb. *strong pieces of shields.* 15 His † scales *are* his pride,
Shut up together *as with* a close seal.
- 16 One is so near to another,
That no air can come between them.
- 17 They are joined one to another,
They stick together, that they cannot be sundered.
- 18 By his neesings a light doth shine,
And his eyes *are* like the eyelids of the morning.
- 19 Out of his mouth go burning lamps,
And sparks of fire leap out ;
- 20 Out of his nostrils goeth smoke,
As out of a seething pot or caldron ;
- 21 His breath kindleth coals,
And a flame goeth out of his mouth.
- 22 In his neck remaineth strength,
And † sorrow is turned into joy before him.
- † Heb. *a word rejoiceth.*
† Heb. *The fallings.* 23 † The flakes of his flesh are joined together :
They are firm in themselves ; they cannot be moved.
- 24 His heart is as firm as a stone ;
Yea, as hard as a piece of the nether millstone.
- 25 When he raiseth up himself, the mighty are afraid :
By reason of breakings they purify themselves.
- 26 The sword of him that layeth at him cannot hold :
The spear, the dart, nor the || habergeon.
- † Or, *breastplate.* 27 He esteemeth iron as straw,
And brass as rotten wood.

to his double row of teeth? Heb. *resen*, his bit, or curb. The crocodile's jaw, with its double row of jagged teeth, is so called on account of their sharpness, which gall and wound as a curb in a horse's mouth.

In a spiritual sense, this also may be applied to Satan, whose emissaries are "set on fire, whose teeth are spears and arrows, and their tongue a sharp sword." Cp. Ps. lv. 21; lxiv. 3; lvii. 5. Prov. xxx. 14.

14. *are terrible*] *are terror.* Cp. xxxi. 20, margin.

15. His scales *are* his pride] Literally, *the bars* (see xl. 18) of his shields *are* a glory.

18. *By his neesings*] *His sneezings make a light to shine.* In the daytime the crocodile basks in the sand on the river's edge (*Herod.* ii. 68), and the sun's rays make him sneeze (see above, on xl. 15), and the sunlight flashes on the breath which he sends forth (cp. *Delitzsch*, p. 496). Or perhaps the sense may rather be, that the crocodile rising from the water, gives notice of his approach by his sneezings and snortings, which shed a bright light on the foam and spray of the water, raised by his puffing it upwards in his rising to the surface. And next, his glaring eyes appear, and alarm the beholder.

In a spiritual sense it may be observed, that the sea—the stormy and restless element the abyss—is a symbol, in Scripture, of the abode of ghostly powers hostile to man (Rev. xiii. 1; xxi. 1).

— *his eyes—morning*] The head of the crocodile with glaring eyes, was the Egyptian hieroglyphical symbol of the Morning (*Horapollo*, Hieroglyph. i. 68). This brightness of the eyes of Leviathan is one of the features which connect it with the Dragon, which derives its name from the sharpness of its sight.

19. *Out of his mouth*] When he rushes out of the water, his breath bursts forth with violence, like the blazing of flame (*Bochart*, Hieroz. iii. 755. *Hirzel*, p. 257), and it sparkles and flashes in the sun.

In a spiritual sense, we may see here a reference to the fury

of the Arch-Enemy, and of his emissaries (Rev. xiii. 11), and to the dazzling splendour of their false miracles (Mark xiii. 22. 2 Thess. ii. 9. *S. Gregory*).

20. *smoke*] As to the spiritual interpretation, compare Rev. ix. 2, 3.

21. *His breath kindleth coals*] Rather, *his soul kindleth coals*. There is, as it were, a fire of fury within him, and it makes itself manifest by vehement eruptions, like flame.

In a spiritual sense this is applied to our ghostly Enemy, "Lucifer, Son of the Morning."

22. *remaineth*] Literally, *lodgeth* (*Sept.*).

— *sorrow is turned into joy*] Rather, *Panic* (personified) *dances before him*. So *Syriac* and *Arabic*. The *Sept.* here has, *Destruction runneth before him*. Cp. *Virgil*, *Æn.* viii. 431:

"Fulgores nunc terrificos Sonitumque Metumque
Addiderant operi, flammisque sequacibus Iras."

23. *firm in themselves*] *Molten*, like metal upon him. See *Ezek.* xxxvii. 6; and *Gesen.* 361, on the word *yatsak*, to pour out, to cast, as metal.

24. *firm*] As cast metal.

— *as a piece of the nether millstone*] Which does not move from its place.

In a spiritual sense this may be interpreted as describing the power, and also the unfeeling hard-heartedness, of our ghostly Enemy and of his emissaries (*Olympiodorus*).

25. *By reason of breakings they purify themselves*] Rather, they are in consternation (*Isa.* lrv. 14), they are scattered (literally, *lose their way*: *Gesen.* 271. 803); they are bewildered, and fly in confusion before him.

26. *habergeon*] Coat of mail (*Gesen.* 850; and so *Ewald*): but it may perhaps signify some missile here (*Hirzel*, *Delitzsch*). The root of the word is *sharah*, to shine, to glitter.

- 28 The arrow cannot make him flee :
Slingstones are turned with him into stubble.
29 Darts are counted as stubble :
He laugheth at the shaking of a spear.
30 † Sharp stones are under him :
He spreadeth sharp pointed things upon the mire. .
31 He maketh the deep to boil like a pot :
He maketh the sea like a pot of ointment.
32 He maketh a path to shine after him ;
One would think the deep to be hoary.
33 Upon earth there is not his like,
|| Who is made without fear.
34 He beholdeth all high things :
He is a king over all the children of pride.

⁴Heb. Sharp pieces of pottsherd.

|| Or, who behave themselves without fear.

XLII. ¹ Then Job answered the LORD, and said,

- ² I know that thou canst do every thing,
And that || no thought can be withholden from thee.
³ ^b Who is he that hideth counsel without knowledge ?

a Gen. 18. 14.
Matt. 19. 26.
Mark 10. 27. &
14. 36.
Luke 18. 27.
|| Or, no thought of thine can be hindered. b ch. 38. 2.

28. The arrow] Literally, the son of the bow.
29. Darts] Clubs (Ges. 860).
30. Sharp stones] Literally, sharp splinters of pottsherd, viz., the jagged scales of his tail.
— sharp pointed things] Literally, a sharp threatening instrument, with teeth; Heb. *charuts* (Ges. 304).
This description of Leviathan, making his "bed upon sharp-pointed things in the mire," may be applied in a spiritual sense to our ghostly Enemy, who has no pleasure in peace and love, but "rejoiceth in iniquity," and maketh his couch, as it were, in strife, hatred, and malice, and revenge, and in bitter words and cursing (cp. Ps. cix. 17, 18), and finds his only pleasure in the mire of human passions, and exults in men's struggles and distractions (*Olymp.*).
31. the deep] Of the river. Cp. Zech. x. 11.
— the sea] Heb. *yam*. The Nile is still called *bahr* (a sea) by the Arabs; and its inundations often give it that appearance.
In a spiritual sense, the Evil One delights not in peace and calm, but loves to make the world a sea of confusion (*Olymp.*).
— of ointment] Perhaps there may be an allusion not only to the foam, which the crocodile stirs up, but also to the odour which he emits. Cp. Buffon, xiii. 111. 122; in Carey, 415.
In a spiritual sense, the confusions and perturbations of the world are to Satan like sweet perfume; they are his precious spikenard (*Olymp.*). St. Jude (v. 13) compares Satan's agents to "raging waves of the sea foaming out their own shame." How different are the fragrance and calmness of the Christian life! Cp. Cant. i. 8.
32. One would think the deep to be hoary] Literally, to be silver hair.
33. his like] So Sept., Vulg., Umbreit, Lee, Delitzsch. Cp. Ges. 518. Others render the word by dominion. Cp. Zech. ix. 10. So Targum, Syriac, Arabic, Hahn, Hirzel, Carey. And then the sense would be either, there is no power which controls him, or, there is no animal on the earth which has a dominion like him, extending as it does to two elements, land and water, both in rivers and lakes. Cp. Lacépède, xiii. 105 (quoted by Carey, 415), who observes that the crocodile exercises a dominion more absolute and extensive than that of the lion itself. He is armed with weapons both offensive and defensive, and is able to wage war with others without any danger to himself.
34. He beholdeth all high things—a king over all the children of pride] In a spiritual sense, this is true of the Arch-Enemy, Satan, who was without fear, and aspired to be equal with God, and rebelled against Him; and who fills his emissaries with presumption. Cp. Isa. xiv. 14. Dan. iv. 22.

2 Thes. ii. 4. Rev. xiii. 4. Our ghostly Leviathan, the Evil One, "is king over the children of pride." He himself fell by pride; and he is the head and ruler of all who sin by pride (S. Gregory); and St. Paul says, "A Bishop must not be a novice, lest, being lifted up with pride, he fall into the condemnation of the devil." See below, on 1 Tim. iii. 7.
Satan raises his eyes aloft, and beholdeth all high things, and is king over all the children of pride. By pride men fall into his hands, and become his victims and slaves. But he is overcome by humility. Canst thou, O Job, conquer this ghostly Leviathan? No; not by relying on thyself. The old Adam cannot do this. But Leviathan, the King of the children of pride, will be conquered by thee, if thou art meek and lowly. He is conquered by the Second Adam, Christ, Who humbled Himself, and became obedient unto death, even the death of the cross (Phil. ii. 8), and by dying overcame Satan, who had the power of death (Heb. ii. 14), and gave power to all who are meek and humble, and who do not trust in their own righteousness, but in His, to overcome all the snares and terrors of the spiritual Leviathan, the Devil.
Thus Christ, Who "condescended to low things," and is the King of all the children of humility, conquered him, who beholdeth all high things, and is king over all the children of pride. Cp. S. Gregory, p. 1142.
Job understood this lesson. He acknowledges that all power is in God alone (xlii. 2); he looks up to God, and sees Him with the eye of faith (v. 5), and abhors himself, and repents in dust and ashes (v. 6).

JOB'S CONFESSION AND PRAYER.

CH. XLII. 2. I know that thou canst do every thing] I know and confess that Thou alone canst save me; for Thou art Almighty; and I confess that I cannot deliver myself (see xl. 14); and I repent and abhor myself in dust and ashes (v. 6).
God's questions had revealed to Job that his present afflictions were assaults from his spiritual Enemy, whom God had permitted to try him, and whom he could not conquer by his own strength, and whom God, and God alone, could enable him to overcome.
— no thought can be withholden from thee] Thou, O God, art able to execute in act, every thing that in thought Thou dost devise. Cp. Gen. xi. 6. Ges. 134.
3. Who is he that hideth counsel] Who is he that veils the light of God's counsels by words without knowledge? Who is this, that obscures God's gracious purpose in sending afflictions, by rash impeachments of His justice, and by presumptuous assertions of self-righteousness? Job is here speaking of himself.
Formerly Job had said, when confident of his own righteousness, that if his adversary brought a charge against him,

Therefore have I uttered that I understood not;
 * Things too wonderful for me, which I knew not.

c Ps. 40. 6. &
 131. 1. & 139. 6.

⁴ Hear, I beseech thee, and I will speak:

d ch. 38. 3. &
 40. 7.

⁴ I will demand of thee, and declare thou unto me;

⁵ I have heard of thee by the hearing of the ear:

But now mine eye seeth thee;

e Ezra 9. 6.
 ch. 40. 4.

⁶ Wherefore I *abhor myself,
 And repent in dust and ashes.

f Num. 23. 1.

g Matt. 5. 24.

h Gen. 20. 17.
 James 5. 15, 16.
 i John 8. 16.
 † Heb. *his face*,
 or, *person*.
 j Sam. 25. 35.
 Mal. 1. 8.

⁷ And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is right*, as my servant Job *hath*. ⁸ Therefore take unto you now *seven bullocks and seven rams, and ⁹ go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall ^h pray for you: for † him will I accept: lest I deal with you *after your folly*, in that ye have not spoken of me *the thing which is right*, like my servant Job.

⁹ So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted † Job.

† Heb. *the face of*
 Job.

i Ps. 14. 7. &
 126. 1.

¹⁰ And the LORD turned the captivity of Job, when he prayed for his friends:

he would joyfully embrace it, and "take it upon his shoulder," and "bind it as a crown" to himself, in full persuasion that he would be able to refute it (see xxxi. 35—37); and he had said that he put on his own "righteousness, and it clothed him, and that his judgment was to him as a robe and a diadem" (xxix. 14).

But now Job is humbled; and in his penitential self-abasement he examines his own conduct, and divests himself of all his self-righteousness, and adopts God's censure of himself (see xxxviii. 2), and, as it were, lays it on his own shoulder, and binds it as an ornament about his head, and owns its truth, and confesses that he himself is the person to whom God's question applied,—"Who is this that darkeneth counsel by words without knowledge?" Job is, as it were, his own Nathan, and says to himself, "Thou art the man!"

⁴ *Hear, I beseech thee*] Here again Job quotes God's words of rebuke of himself (see xxxviii. 3; xl. 7), and acknowledges their justice.

⁵ *I have heard of thee*] Or rather, *I heard thee by the hearing of the ear*. I heard Thee speaking to me by the voice of other men, my forefathers, and others, especially by Elihu. The truth, that comes to us by other men, comes from God, speaking to us through them. *I heard Thee* also, speaking by Thine own voice; but now I have a still more direct personal knowledge of Thee: *I see Thee with mine own eye*, the inner eye of faith.

This is the expression of the devout soul, which has been trained in godly wisdom, by pious parents and teachers, and by the ministry of the Church, but knows and feels that something more is necessary for its inner life and joy; namely, personal communion with God. It craves an experimental vision of His love and truth, and of His perfect beauty. Cp. *Preliminary Note* to this chapter, and to chapters xxxii. and xxxviii.

⁶ *in dust and ashes*] Even in the dust and ashes where I am now sitting: see ii. 8. Job does not now bewail his suffering, but his sin.

⁷ *to Eliphaz*] The foremost of the three friends: see iv. 1.

— *ye have not spoken of me—right*] In saying that afflictions are a sign of My anger, and that therefore ye, who are not afflicted, are more righteous than "My servant Job." The title, "*My servant*," is given by God here three times, to Job, in token of gracious reconciliation and approval (cp. i. 8; ii. 3), as to Moses (Num. xii. 7), and especially to their glorious Antitype, the Messiah (Isa. xlii. 1. 19; xlix. 6; lii. 13).

God now owns Job as "*His servant*," after the good confession which Job has made (v. 6).

THE SIN-OFFERING TO BE OFFERED BY JOB FOR HIS FRIENDS.

⁸ *seven bullocks and seven rams*] As a sin-offering, not a Levitical, but a Patriarchal one. It is remarkable, that this number is found in the sacrifices offered by Balaam, a prophet of God, but not an Israelite. See Num. xxiii. 1, 2. It was even prescribed by the priestess of Phœbus, in *Virgil, Æn.* vi. 38. Was that an unconscious utterance of primeval truth?

— *my servant Job shall pray*] As a Priest, according to the Patriarchal Dispensation. See Gen. xx. 7; and above, on i. 5. Here is another evidence, that the Levitical Law had either not been given at this time, or that it did not apply to Job and his friends; and that they either lived before its promulgation, or were outside its pale. See above, *Introduction*.

Job is appointed to intercede and offer three sacrifices for his three friends, in order that they, who had unjustly accused and reviled him as a sinner, might be indebted to him as their mediator, for their own reconciliation with God.

In this respect, as in others, Job was a figure of our Great High Priest, and Divine Mediator and Intercessor, Who was made perfect, or consecrated (see Heb. ii. 10) by sufferings, and Who prays for His enemies, even for those who pierced Him.

⁹ *So Eliphaz the Temanite, &c.—went, and did*] Observe this overt act on their part. This humble submission of Job's friends, who had treated him with harshness and scorn as a sinner, was a visible acknowledgment of their own error, and could only have been brought about by a firm persuasion that the Lord had spoken to Job and to them, and that they were bound to obey. It was therefore a proof that the narrative of God's intervention is *not* an allegory, as some allege: see *Introduction*.

The submission of Eliphaz, Bildad, and Zophar to Job, whom they had reviled, is a foreshadowing of the future submission of the Jews to His Divine Antitype.

— *the LORD also accepted Job*] The Lord accepted his sacrifice. Probably God manifested His acceptance of Job's sacrifice by some visible token from heaven, such as the descent of fire, which consumed it; as He showed His acceptance of Abel's sacrifice, and Noah's, and Solomon's, and Elijah's. See on Gen. iv. 4.

God thus also showed that the narrative of His intercourse with Job is to be regarded as a true history.

God accepted Job and his sacrifices. So God accepted the sacrifice of Christ, and accepts us and our sacrifices through Him (Eph. i. 6. 1 Pet. ii. 5).

also the LORD † gave Job * twice as much as he had before. ¹¹ Then came there unto him † all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

† Heb. added all that had been to Job unto the double.
* Isa. 40. 2.
† See ch. 19. 13.

¹² So the LORD blessed ^m the latter end of Job more than his beginning: for ^m ch. 8. 7.
James 5. 11.

10. the LORD gave Job twice as much as he had before] See below, on v. 12.

11.] All his brethren, who had been estranged from Job (see xix. 13, 14), came to Job, and brought offerings.

So the Jews, who are Christ's brethren, will one day turn to Him, and bring oblations to Him. When "the fulness of the Gentiles is come in," "all Israel will be saved" (Rom. xi. 25).

— they bemoaned him] Rather, they sympathized with him. The Hebrew verb here used (*nad*) means to be moved; often to be moved with pity, as in ii. 11, and also with any other passion (*Gesen.* 538). Cp. Jer. xlviii. 27: "Thou skippest for joy;" and here it seems rather to signify, "they rejoiced with him."

— a piece of money] Heb. *kesitah*; literally, something measured, or weighed out, probably about four shekels (*Gesen.* 746). Cp. Gen. xxxiii. 19. Josh. xxiv. 32. This coin belongs to Patriarchal times, and affords another evidence of the antiquity of this Book.

— earring] Or, a nose-ring. See Gen. xxiv. 47; xxxv. 4. Exod. xxxii. 8.

ELIHU DISAPPEARS.

12. the LORD blessed—Job] Elihu's promise that Job's repentance should be followed by the return of his prosperity (xxxiii. 25—30) begins now to be fulfilled. Elihu, who had been God's spokesman, retires, and God Himself speaks by word and deed, and gives a practical testimony to the mission of Elihu. It was no part of God's purpose, to pronounce an eulogy on Elihu, who doubtless was deeply thankful for the high privilege which God had conferred upon him, in constituting him the medium of His revelations, and enabling him to lead back a wandering brother from the error of his ways. Elihu rejoices to vanish before God, as soon as his work is done, as John the Baptist vanished before Christ, saying, "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease" (John iii. 29, 30). And so, when the end of all earthly things cometh, the Son Himself, in His human nature, will be subject to the Father, that "God may be all in all" (1 Cor. xv. 28).

THE END OF JOB MORE BLESSED THAN THE BEGINNING.

THE NUMBER OF JOB'S CATTLE DOUBLED. HIS CHILDREN THE SAME IN NUMBER AS BEFORE.

— the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep] That is, exactly double of what he had at first (see above, i. 3, and v. 10). "The LORD gave Job twice as much as he had before." This exact doubling of the four kinds of Job's cattle has been adduced by some as an evidence that this Book is not a history, but an allegory, in which "genius and reflection have idealized and embellished a few traditional materials." But there is nothing which will surprise us in this duplication, when we remember that Job is a pattern and example of God's dealings with the righteous.

The doubling of his temporal blessings was not the end of his endurance, and the reward of his good confession. It is well said by *Gregory Nazianzen* (Orat. xxi. § 18, p. 397), "that the true reward of Job was the approval of Jehovah Himself, speaking from the whirlwind, and raining upon him showers of blessing. In Job, Piety had wrestled with Satan, and Satan had struggled with all his might against it. Satan endeavoured to make a way for sin by afflicting the righteous; and Piety endeavoured to retain good men in their goodness, by showing them how to conquer by affliction. And, at last, God declared that He had allowed Piety to be afflicted by Satan, in order that Satan might be conquered, and that Piety might be more glorious." Thus the problem of Job's sufferings was solved.

In comparison with this Divine approval, the temporal

things which were doubled to Job (says *Gregory Nazianzen*), were as nothing. But these temporal things were necessary, as a visible evidence to himself, and to others, even to the end of time, that his patience and self-humiliation were accepted by God, and that he had triumphed over Satan. And the fact, that his camels, oxen, and she-asses were exactly doubled (a fact by which some recent writers, who have not duly considered the matter, have been staggered, and which they have gainsaid and rejected as fabulous), was a manifest token to himself and others, that his prosperity was not the result of chance, but was due to the miraculous intervention of God Himself; and that, therefore, God had graciously accepted him, and designed to make his history to be exemplary and instructive to all future generations to the end of time. It was a miracle. It was a testimony to the World from God Himself, that God had accepted Job. And therefore St. James, when writing to the Hebrew Christians (some of whom were fainting under trial), and having first called their attention to their own Hebrew Prophets, as "examples of suffering affliction, and of patience," and having said, "we count them happy which endure," proceeds to excite them to godly jealousy by the history of Job, who was not an Israelite, and says, "Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy" (James v. 10, 11). The visible evidence of God's mercy in Job's case (evidence which was not given in the case of the Hebrew Prophets, to whom he also refers) was a pledge of God's unseen love to all who endure; and it was vouchsafed to Job as such. Besides, Satan had so contrived Job's afflictions by an extraordinary coincidence of events (which God permitted him to execute, chaps. i. and ii.), that it might seem to Job's friends and to the World, that Job was stricken of God as a sinner, and that he might be accused (as he was by his friends) as guilty in God's sight. This was a sore trial for him. But God, on His side, so ordered Job's restoration to happiness, by this extraordinary doubling of his cattle, that it might be acknowledged by Job's friends and by all the World, that Job was accepted by God; and that his example might be salutary to all.

As the "rendering double for sins" is a token of God's anger against sinners (see Isa. xl. 2), so the doubling of Job's earthly substance was a proof of God's approval of Job (see Isa. lxi. 7, "In their land they shall possess the double: everlasting joy shall be unto them"), and an encouragement to others to imitate him by patience and obedience; and it displayed the future invisible glory to which those virtues lead. As is said by *S. Fulgentius* (Hom. 72, in Bibl. Patr. Max. ix. 154), "O patientia victoris mater! Job vapulando vicit, Diabolus cedendo deficit, vidit se lassum de lassato, Diabolus cessit moestas, Patriarcha fortis est inventus; recuperata corporis sanitas accepit quod perdiderat; duplicata sunt omnia quae amiserat. O damnum quod generat lucrum!"

And much more than this. This doubling of Job's substance was a pledge to the penitent and faithful Patriarch, of the far greater rewards, infinite and eternal, which "eye hath not seen, nor ear heard, nor have entered into the heart of man," and which God hath prepared in heaven for them that love Him (1 Cor. ii. 9). Let no one therefore (says *S. Augustine*, de Symbolo, § 10), who suffers affliction, expect a recompense in this life, because Job was afflicted, and was rewarded. Let no one say, I will bear calamity, in order that God may render to me double what I have lost, as He did to Job. This is not patience, but covetousness. If thou praisest God in thine affliction, in order that God may render to thee double, thy praise springs from avarice, and not from resignation. Job did not act thus. He suffered patiently the loss of his cattle, his children, and his health; and he had no hope that God would restore them to him in this world. But God gave him back double in this life (although Job did not hope for them) in order that thou mightest learn that God was with Job. For if God had not done this, we could not have seen Job's hidden crown. And

n See ch. 1. 3. he had "fourteen thousand sheep, and six thousand camels, and a thousand
o ch. 1. 2. yoke of oxen, and a thousand she asses. ¹³ He had also seven sons and three
daughters. ¹⁴ And he called the name of the first, Jemima; and the name of

therefore the Scripture says, "Ye have heard of the patience of Job, and ye have seen the end of the Lord" (James v. 11). And thus it exhorts us to patience, not by present rewards, but by hopes of future glory. *S. Augustine* also suggests, that by the "end of the Lord," we may even understand in a secondary sense the coronation of Christ's sufferings by everlasting glory.

Job, whose name signifies "the afflicted one" (see above, on i. 1), was a typical person. He was a figure of Christ, "smitten, stricken, and afflicted;" a "man of sorrows, and acquainted with grief" (Isa. liii. 3, 4). And as Job's sufferings were a faint image of Christ's, so Job's prosperity after suffering is a dim shadow of the glory to which the sufferings of Christ led Him, and to which they will lead all His faithful followers. This has been well shown by Christian Fathers, especially by *S. Zeno* of Verona (in his Sermon on Job, in Bibl. Patr. Max. iii. p. 369). Job was a figure of Christ in his piety and virtue, in his patience, in his riches, in his poverty. Job was rich and became poor; so Christ was rich beyond all earthly riches, but He became poor for our sakes, that we, through His poverty, might become rich (2 Cor. viii. 9). Satan destroyed Job's children; so the emissaries of the Evil One killed Christ's spiritual family, the Prophets and Apostles. Job was covered with sores; Christ took our flesh and bore our sins, and was esteemed by men to be stricken of God and afflicted. Job was scorned by his friends; so was Christ. Job was forsaken, even by his own wife; so the Hebrew Church received not the Lord Christ, her Maker, Husband, and Redeemer (Isa. liv. 5). "He came unto His own, and His own received Him not" (John i. 10, 11). But Job recovered his health and wealth, and so he not only prefigured Christ's sufferings, but also "the glory that should follow" (1 Pet. i. 11). Job's victory over Satan by means of his suffering, typified the triumph of Christ, Who "by death destroyed him that had the power of death, that is, the Devil" (Heb. ii. 14). Job's end was more blessed than the beginning; Christ was made perfect by sufferings, and "became the Author of eternal life to all who obey Him" (Heb. ii. 10). Because "He endured the cross, despising the shame," therefore "He is set down at the right hand of God" (Heb. xii. 2). "Because He was obedient unto death, even the death of the cross, therefore God also hath highly exalted Him, and given Him the Name which is above every name" (Phil. ii. 9). By His resurrection and ascension, He has purchased eternal wealth and glorious immortality to all who believe in Him.

The multiplication of Job's flocks and herds is a type of the increase of the spiritual flock of Christ, which He purchased by His own blood (Acts xx. 28).

Job's victory over Satan was figurative of Christ's victory over him. Satan had desired the ruin of Job, the much persecuted one; against whom he stirred up enemies from all sides; and Satan imagined that he had conquered him. If Job's imperfect righteousness was an object of so much hatred to Satan, how must he have been enraged against Christ, Who is the perfectly righteous One! Immediately after entering on His ministry, the Redeemer was tempted forty days by the Devil; and when the Devil had ended all his temptations, he departed from Him for a season (Luke iv. 13). Satan (says *Hengstenberg*) is always in the background of Christ's sufferings. When the time drew nigh that He should be delivered into the hands of sinners, He exclaimed, "The Prince of this world cometh" (John xiv. 30). But He said also, "Now shall the Prince of this world be cast out" (John xii. 31), and "The Prince of this world is condemned" (John xvi. 11). As Satan was put to shame by the typical Job, so much more did his attack upon the Antitype end in his utter overthrow, and "he overcame not; his place also was no more found in heaven, and he was cast down; the great Dragon, the old Serpent, who is called the Devil and Satan, which deceiveth the whole world, he was cast down into the earth, and his Angels were cast down with him" (Rev. xii. 8, 9).

JOB'S CHILDREN NOT DOUBLED.

13. He had also seven sons and three daughters] Job had his cattle doubled to him after his affliction, but having lost ten children, he did not receive twenty, but ten. And why? Because (answers *S. Chrysostom*, Hom. 4, in Job, vol. v., p. 969, ed. Savile) his cattle had utterly perished; but *man*, when he dies, is preserved, and will rise again. There "is a difference between the spirit of a man that goeth upward, and the spirit of a

beast that goeth downward" (Eccles. iii. 21). "God did not double his children to Job, in order that he might not despair of seeing again the children he had lost; and in order that he might know, that though they were taken from him, they were still alive; and that we also might know, that Job, who had buried ten children, and was himself buried by ten others, passed at death, as it were, from one home to another, and all of them will stand with him together at the Great Day. May we then be partakers of the eternal and infinite blessings to which he will be admitted, through Jesus Christ our Lord!"

To the same effect, *S. Basil the Great* (Archbp. of Caesarea in Cappadocia, vol. ii., p. 172) says in his twenty-first Homily, "on the duty of not cleaving to earthly things:" "Do not busy thyself too much about the decrees of thy Master, but acquiesce in His wise dispensations. Whatsoever He allots to thee, receive with joy. Show in adversity that thou wast not unworthy of prosperity. By such words as these, Job repulsed the assaults of the Devil, and routed him with a signal defeat and confusion. And what was the result? Disease fled from Job, as if it had attacked him in vain; his flesh flourished again in a second youth, his life blossomed again with every blessing, and double wealth flowed into his house from all sides. And why? In order that he might be seen to have lost nothing, and that he might have also another portion, as a reward of his patience. But it may be asked, Wherefore were his cattle doubled, and all the other joys of his opulence; but his children, which sprang up in the place of those which he had lost, were only equal in number to them? The reason was, because his irrational animals, and all the wealth which he had lost, had wholly perished; but his children, who had died, were still living, as to the noblest part of themselves. Since, therefore, he was enriched by the bountiful Creator with other sons and daughters, that possession also was doubled to him, because those sons and daughters that were born after his affliction, were present with him in this life, and were giving joy to their parents; and the other sons and daughters, who had gone before, were awaiting the coming of their father; and all of them will hereafter encircle him, when the Judge of human life will gather together the Universal Church, at the sounding of the last trumpet, which will announce the Coming of the King, and will peal forth a loud alarm to the graves, and will require them to surrender all bodies that sleep there. And then those persons who seem to be dead, will anticipate those who are alive, and will stand first before the Creator of all things (1 Thess. iv. 16). Therefore I ween it was, that when God measured out to Job a double supply of all other wealth, He thought it enough to give him only the same number of children as he had before. Behold, what a harvest of blessings Job gathered by patience!" (*S. Basil*). Cp. *Tertullian*, de Patientia, c. 14: "Job quæ amiserat, conduplicata possedit; et si filios quoque restitui voluisset, pater iterum (eorum) vocaretur, sed maluit in illo die reddi sibi;" and so *Olympiodorus*, in Catenâ, p. 587.

14. Jemima—Kesia—Keren-happuch] *Jemima*, derived from *yom*, day, and so called from her beauty, and because Job had risen from the night of sorrow into the daylight of joy. Cp. xviii. 6; xxix. 3. *Kesia*, so named from the sweet spice, cassia (Ps. xlv. 9; *Gesen.* 738); and *Keren-happuch*, i.e. Horn of stibium, or dye, used to adorn the eyebrows of women. See on 2 Kings ix. 30. The meaning is, that she needed no artificial cosmetics; or, as the *Targum* says, because great was the beauty of her countenance, and she was in herself a natural receptacle of ornament.

Probably these children were by the same wife as he had at first (as *Olympiodorus* and others suppose); and if so, this would intimate her repentance.

On this question, see *Corderius* here, and the addition of the *Sept.* here.

In a spiritual sense, the beauty of Job's daughters, their very names, *Jemima*, *Kesia*, *Keren-happuch*, speaking of light, grace, and sweetness (see on v. 14), are emblematic of those spiritual graces which adorn the children of Christ, who are children of the Light and of the Day (1 Thess. v. 5). They bring the fragrant offerings of acceptable gifts, like cassia and sweet spices, to God. (Cp. Ps. xlv. 8. Phil. iv. 18.)

The names of Job's three daughters are mentioned, not the names of his sons; and it is said, that "their father gave them inheritance among their brethren." Some have supposed that certain regions of Arabia derived their name from those

the second, Kezia ; and the name of the third, Keren-happuch. ¹⁵ And in all the land were no women found so fair as the daughters of Job : and their father gave them inheritance among their brethren.

¹⁶ After this ^p lived Job an hundred and forty years, and saw his sons, and ^{p ch. 5. 26. Prov. 3. 16.} his sons' sons, *even* four generations.

¹⁷ So Job died, *being* old and ^q full of days.

q Gen. 25. 8.

daughters of Job, especially Jemima, or Jemama, the central province of Arabia (*Forster*, Geog. of Arabia, ii. 66 ; *Carey*, 422).

However this may be, it seems that here also Job was typical of Christ, Who has raised Woman to a higher dignity than she ever before possessed, and has given her a heavenly inheritance with her brethren.

18. *After this lived Job an hundred and forty years*] Twenty years more than the entire age of Moses. If we suppose Job to have been sixty years of age at this time, and he could scarcely be less, having had a family of ten children, who it seems had grown up to manhood and womanhood (i. 4), Job's total age was 200 years.

Terah lived	205 years.
Job lived probably at least	200 "
Abraham	175 "
Isaac	180 "
Jacob	147 "
Joseph	110 "
Moses	120 "
Joshua	110 "

Here then is a presumptive argument that Job was not later than Moses.

"Holy Job in his words and his sufferings prefigured Christ," to quote the words of *Philippus*, somewhat modified, in *S. Jerome's* works (Appendix ad Tom. ii. p. 114, ed. Paris, 1699). "We read that *the Lord accepted Job*, after he had prayed, and offered sacrifice as a Priest (not of the order of Aaron) for his friends. So God accepts Christ's sacrifice and prayer for us. He 'accepts us in the Beloved' (Eph. i. 6), Who is our Great High Priest (Heb. iv. 14), after the order of Melchizedek (Heb. v. 6. 10 ; vi. 20) ; and Who is also our Propitiation with God (1 John ii. 2 ; iv. 10), our only Mediator (1 Tim. ii. 5), Who ever liveth to make intercession for us (Heb. vii. 25). The Lord gave to Job after his sufferings *twice as much* as he had before. And after Christ's sufferings, the

Gentiles as well as the Jews were added to Him in His Church. *All Job's brethren and sisters, and they who had been of his acquaintance before, came and did eat bread with him in his house.* So all Christ's brethren, according to the flesh, namely, the Jews, will one day come and feed with Him in the spiritual communion of His Word, and will be admitted to His holy banquet. *Job's friends comforted him over all the evil that the Lord had brought upon him.* So Christ has seen of the travail of his soul, and is satisfied (Isa. liii. 11). And it is no small comfort to Him after His Passion that the whole World has been redeemed thereby. *Every man gave to Job a piece of money.* So, every one who comes to Christ by faith, must offer an oblation of himself to Him. *The Lord blessed the latter end of Job more than the beginning.* The beginning of Christ is in the Levitical Law, but the latter end is in the Gospel. The former is the shadow, the latter is its substance."

The names of Job's three daughters were *Jemima* (or, Daylight), *Kezia* (or, Cassia), and *Keren-happuch* (or, Horn of stibium). The first signifies the light and beauty of spiritual knowledge ; the second, Kezia, the unction of spiritual grace, and the fragrance of holy words and deeds, which follow (see Eph. v. 2. Phil. iv. 18) ; and the third, Keren-happuch, intimates a receptacle and repository of spiritual ornament. Such is the Christian Church, such is every devout soul in it. It has received the light of knowledge,—the unction of grace,—and it retains those graces, as in a spiritual cornucopia.

The daughters of Job had from him an inheritance together with his sons ; because in the Church of God the weak have a portion with the strong ; and in Christ Jesus there is "neither male nor female ;" they are all one in Him (Gal. iii. 28).

Job died *full of days*, having done, in the course of a few transitory days, what will last for *all days*. And all the faithful, and their deeds, have an everlasting existence in Job's divine Antitype, "JESUS CHRIST, the Righteous," to Whom, with the FATHER, and the HOLY SPIRIT, be all honour and glory, now and for ever. AMEN.

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